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THE

CHRISTIAN SACRIFICE

IN THE EUCHARIST.

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THE

CHRISTIAN SACRIFICE

IN

THE EUCHARIST;

CONSIDERED AS IT IS

THE DOCTRINE OF HOLY SCRIPTURE,

EMBRACED BY THE UNIVERSAL CHURCH OF THE FIRST AND PUREST TIMES,

BY THE CHURCH OF ENGLAND,

AND BY THE EPISCOPAL CHURCH IN SCOTLAND,

BY THE RIGHT REVEREND

ALEXANDER JOLLY, D.D.

LATE BISHOP OF MORAY.

Cœna Domini est Sacrificium, et potest bene et certe sic dici, ut et olim a Patribus appellatum est; quia est memoriale et recommemoratio Sacrificii Christi in cruce oblati, in qua Deo simul gratias agimus pro illo Sacrificio.

PERKINSII, Catholicus Reformatus, p. 251.

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1847.

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With the most profound veneration, and with the warmest feelings of my heart, I venture to inscribe this little Work, with the wish that it were more worthy of such dedication, to the Memory of a Man, whom, in my mind, I have uniformly classed with those righteous men, who, as divinely declared, shall be had in everlasting remembrance; and whose condescending friendship, of the most edifying description, was to me a source of the purest religious enjoyment. His character for every Christian virtue was universally acknowledged, and the recollection of it will ever be an excitement to man's whole duty. In public, his hand was in every good work, dispersing abroad, and giving to the poor. But his private munificence, in charities, which, to secure the purity of his love to his Saviour, he kept closely concealed from the eye of the world, kept pace with his public distributions.

I was for years, and year after year, one of his private almoners, to a great amount, under repeated charge of the strictest secrecy: From which, however, I now feel myself absolved by his lamented death; and which I mention to illustrate his Christian character, and as an encouragement to others to do good, for the glory of God.

In the pious recollection of that amiable worth which I witnessed, I now, in the last stage of my mortal life, with humble hope in Christ of a happy re-union, trembling as such hope ought to be on my side, but with firm trust in that merciful Redeemer, who is our only Hope, presume, in all humility, to associate my mean and obscure name, with the name of one of the best of Christians, and most benevolent men, whom I have ever known.

With these warm emotions of my heart, which embraces most affectionately his whole numerous Posterity, among whom the amiable example of his virtues HAS BEEN and is perpetuated in the paths that lead to bliss, THIS VOLUME IS SOLEMNLY INSCRIBED TO THE MEMORY OF SIR WILLIAM FORBES, BARONET, OF PITSLIGO, who, with the lamentation of all who knew him, died in the year 1806,

BY

ALEXANDER JOLLY.

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PREFACE.

In the school of Christ, meekness and humility are primary lessons. But in the disputations, which diversity of opinion with regard to the Articles of His religion—in itself the parent of love and peace and unity—has occasioned, those first lessons are apt to be forgotten, although both meekness and fear are expressly commanded to attend them, (1 St. Pet. iii. 15). The detection of error, on the one side, frequently transports men, in their too passionate, however just and necessary opposition to it, into an error on the other extreme.

This has been particularly exemplified in the deplorably-dangerous controversies upon the most sublime Institution of our divine religion, ordained by Christ to commemorate His death, the source of our life, and to consign the benefits of it to all His faithful followers, consolidated thereby into the closest unity, until he shall come again from heaven to judge the quick and the dead.

The Church of Rome, in the progress of dark ages, first dreamed and then maintained the *commemoration* to be the substantial *repetition* of the original sacrifice, which once only could be offered, and that only by the One Priest Himself, God and Man in one Person. This astonishing doctrine, which, to the horror of the enlightened mind, pretends to sa-

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crifice in the Mass the very substantial flesh and blood of Christ, a sacrifice in itself, and by its own inherent merit and virtue, propitiatory, which had usurped the place of the truly scriptural and primitive memorial of bread and wine, representative of the body and blood of Christ, has excited, in many very worthy persons, a strong prejudice against the genuine and truly Catholic doctrine and practice of the commemorative sacrifice, which the other had supplanted. But this, while it prevailed, and where it prevails, as it speaks plainly in all the ancient Liturgies, and in the writings of all the early Fathers, plants the strongest bulwark against the error (a very appalling error!) which was stamped upon the words of the Roman Liturgy, but which the first reformed Liturgy of the Church of England, returning to the primitive standard, perfectly overthrew.

To show this, as well as to state and illustrate the nature and gracious purpose of the divinely-instituted memorial, is the design of the following humble attempt. In the sincerity of my heart, devoting it to the glory of my Divine Redeemer, "who gave Himself an *Offering* and a *Sacrifice*" for me and for all mankind, and, in hope of His acceptance and blessing, I drew it up, after the best search that I could make. But justly distrusting my own judgment, I requested for it the perusal and opinion of a learned and judicious friend, who most obligingly sent me in return a brief historical detail of the most remarkable modern opinions upon the head. This, confidently presuming upon his permission, I will here subjoin, that it may serve by way of prefatory introduction:

"In the early part of the last century, strong prejudices were excited against this doctrine by the intemperance of

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controversy, and by the suspicion that the supporters of it were really symbolizing with the Church of Rome. Of Hoadley, and his *Plain Account*, I need say nothing; for I believe he has few followers in England, and his authority is of little weight. The prevailing notion in the Church of England at present, I believe to be that of *Dr. Cudworth in his Discourse concerning the true notion of the Lord's Supper*; which is, 'that the Lord's Supper is not a sacrifice, but a feast upon a sacrifice.' This opinion is ably maintained also by *Dr. Waterland* in his *Review of the Doctrine of the Eucharist, as laid down in Scripture and Antiquity*; by *Bishop Warburton* in a *Discourse concerning the nature and end of the Sacrament of the Lord's Supper*, preached before the University of Oxford.

"*Johnson*, in his *Unbloody Sacrifice*, maintains, that the Lord's Supper is a sacrifice as well as a sacrificial feast, a sacrifice, indeed, of no value in itself, but acceptable to God, as representing, not repeating, Christ's one Sacrifice for the sins of the world. While he ably and learnedly maintains this position, he proves incontestibly, that it is utterly repugnant to the doctrine of Transubstantiation, and to the Popish sacrifice of the Mass. The same opinion is with great clearness and brevity maintained by *Gloucester Ridley* in *The Christian Passover—four sermons—in which the doctrine of the Lord's Supper is laid down according to the whole tenor of Scripture and the general consent of antiquity*, preached in Lent 1736. See also his *Life of Bishop Ridley*, Book iii. sect. 5.

"*Dr. Hickes* is supposed even by Dr. Waterland to have been the first, after *Mr. Mede*, who maintained the doctrine

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of the Sacrifice; and Dr. Hickes was a marked and obnoxious man, against whom, as well as his associates, prejudice was in that age almost overwhelming. Yet at the very same time, *Dr. Potter*, afterwards Archbishop of Canterbury, maintained the very same doctrine without reproach. But *Hickes* was not the first after *Mede;* while we have from the Reformation downward, the most illustrious names both before and after *Mede*, who maintained the same as the true and genuine doctrine of the Church of England, agreeably to all antiquity; such as *Poinet*, *Jewell*, *Bilson*, *Andrews*, *Hooker*, *Morton*, *Cosins*, *Laud*, *Wake*, *Patrick*, *Bull*, and *Potter*, with *Mede*, *Hammond*, *Comber*, *Nichols*, *Bingham*, *Grabe*, *Hickes*, *Brett*, *Wheatly*, *Johnson*, *Scandaret*, *Bowyer;* to whom may be added, Archbishop *Bramhall*, Bishop *Fell*, Bishop *Beveridge*, Mr. *Thorndike*, and many others, who all maintained this opinion not only without offence or censure, but with approbation, with the simple exception of those, who, like Dr. Hickes, were personally obnoxious men. Bishop *Andrews* pointedly says, 'Some indeed to avoid *Est*, in the Church of Rome's sense, fall to be all for *significat*, and nothing for *Est* at all; and whatever goes farther than *significat*, they take to savour of the carnal presence. But this is the doctrine of Zuinglius, and not of our Church.'

"It has been asked, and the question is certainly important, how can there be a feast upon a sacrifice, if there is no sacrifice even in symbol? They who contend that it is a feast upon a sacrifice, and a federal act, without recognising the symbolical sacrifice on which the feast is made, certainly take an imperfect and inaccurate view of the subject, which is inconsistent even with the language which they use, to which I

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am persuaded that they are induced by a dread of the pernicious errors of the Church of Rome. He, who in the most solemn service of the altar, (where prevarication would be hideous impiety) acknowledges, that 'Almighty God, our heavenly Father, did give His only son Jesus Christ to suffer death upon the cross for our redemption, who (by His own oblation of Himself once offered) made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world,' cannot easily be suspected of believing the pernicious impiety of a sacrifice propitiatory in the sense of the Romish Mass, however strenuously he may maintain, as the Church of England maintains—' But, before all things, this we must be sure of especially, that this Supper be in such wise done and ministered, as our Lord did, and commanded to be done, as His holy Apostles used it, and the good Fathers in the primitive Church frequented it.—But this much we must be sure to hold, that in the Supper of the Lord, there is no vain ceremony, no bare sign, no untrue figure of a thing absent, &c.'—*Homily of the worthy receiving and reverend esteeming of the Sacrament of the Body and Blood of Christ.*"

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THE

CHRISTIAN SACRIFICE

IN

THE EUCHARIST.

CHAPTER I.

THE SACRIFICE OF THE DEATH OF CHRIST—TYPIFIED BY DIVINELY-INSTITUTED SACRIFICE FROM THE BEGINNING—THE ONLY GROUND OF FALLEN MAN'S ACCEPTANCE AND COMMUNION WITH GOD.

To hold communion with God is the most sublime dignity, the highest honour, and the greatest happiness to which any creature can be raised.

The whole creation, indeed, hangs upon Him, and could not subsist a moment without His sustaining hand. But some creatures he embraces in a more intimate and communicative manner; having made them, not for a temporary continuance, and to serve a subordinate purpose, as all the brute creatures do in a lower rank, but for an eternal duration in bliss and glory with Himself—a thought grand and elevating, beyond what the human mind can reach!

It appears, however, to be the will of the Creator, that all such dignified creatures shall first undergo a course of training and improvement, that they may rise by steps and degrees to their supreme felicity in blissful union with God.

Of this high rank is man, made originally but a little lower than the angels—a candidate for heavenly immortality,

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although his first foundation was in the dust. For, according to the elegant language of the book of Wisdom, "God created man to be immortal, and made him to be an image of his own eternity." "The Lord God," as canonical Scripture sublimely expresseth it, "formed man of the dust of the ground, and breathed into his nostrils the breath of life, [of lives, Heb.], and man became a living soul." (Gen. ii. 7.)

But to this first man, of the earth, earthy, and endowed with a principle of animation, a living soul—far superior, no doubt, to that of the beast that perisheth, or goeth downward to the earth—his all bountiful Creator superadded his own quickening Spirit, as the inspired Apostle, referring to the account in Genesis of man's first formation, certifies us, 1 Cor. xv. 44—47. "There is a natural body, and there is a spiritual body. And so it is written, The first man, Adam, was made a living soul, the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural, and afterward that which is spiritual." The inspired writer here distinguishes between what is animal or *natural* to man, and what is *spiritual;* between a body informed or inhabited by a rational soul only, and a body invested with superior clothing, stamped with the divine image by the Spirit of God. This leads us to combine what is said of man's creation, in the first chapter of Genesis, with what follows in the second; and not to mistake the one for the other, since they imply different states of man;—a *superior,* which was first pointed out, to raise our sense of the high dignity of man above the lower animals, being made in the image of God himself; and an *inferior,* more particularly described in the second chapter, to keep him humble under the sense of that dignity, as being made out of the dust of the earth. "There is a natural body, and there is a spiritual body. And so it is written,"—plainly referring to the twofold account of man's original formation: the very same man, Adam, viewed in different endowments, was first made only a living soul, but afterwards raised to a divine life by the

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quickening Spirit, the Holy Ghost, the Lord from heaven. And, because this latter, man's highest state, is mentioned before the other—although the lower state preceded the higher, as framing and preparing a fit subject for it—the Apostle guards against mistaking the real order: "Howbeit, that was not first which is spiritual, but that which is natural, and afterward that which is spiritual."

By this great gift of grace—for it could not be of works, nor any sort of merit on the side of him who was nothing till he received himself and whatever he had, from Him, who called all things into existence—man was raised above his natural state, as a creature consisting of soul and body, to a participation of the divine nature; the Holy Ghost becoming, as it were, the soul of his soul, and an immortalising principle to his earthly body. Thus graciously did the Lord our God, who hath his dwelling so high, stoop, we may say, to take simple earth out of the dust, that he might refine and raise it to sit among princes, even among his own holy angels. To prepare his wings, as it were, for so soaring a height, He took him out of the earth, that part of it in which he was made; and, as a step of advancement, placed him in the delightful paradise of Eden, the garden of His own plantation, the type and gate of paradise and heaven above, to which He promised, after due improvement in the spiritual life, to exalt him in soul and body, without undergoing death: as, from the word of God, by easy deduction, may be inferred.

Meantime, as an earnest and pledge of that life everlasting, God planted the tree of life in paradise, to be, we may say, the sacrament of immortality to man. But, being a free agent, and placed upon conditions of acceptance, he might, by the abuse of his freedom, forfeit his felicity. It therefore pleased the infinite Wisdom, balancing him between hope and fear, as a caution and guard against such deadly loss, to plant another tree, to be a beacon, as it were, to warn him off—the tree of the knowledge of good and evil; which in opposition to the other, may be called the tree of death, the experimental

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knowledge of evil being most bitter after that of good; in which regard, "he that increaseth knowledge, increaseth sorrow." (Eccles. i. 18.) Such fatal experiment was forbidden under this threatening, and penalty, (Gen. ii. 17), "In the day that thou eatest thereof, thou shalt surely die;" *dying thou shalt die*, as the original language expresses it, die a double death,—the death of the soul, by its separation from God, its spiritual life; and the death of the body, by the separation of the soul from it. This plainly implies, that an eternal life of soul and body would have been the high privilege and glorious reward of obedience.

Thus, life and death were set before man, and he might stretch forth his hand to whether he would; might eat and live, or eat and die; pulling death upon himself with his own hands, by abusing his liberty, and disobeying the will of his Creator,—so throwing away his hopes, and losing his privilege of fellowship with God, and inheritance with the angels of light.

Among those angels, whom God created good and happy, but assigned them a state and time of probation, in order to their continuance and advancement, some, we read, kept not their first estate—were not content with the station and dignity in which they were placed—but left their own habitation, by aspiring to a higher than was allotted them. And, as they lost their own happiness through pride, they could not, through envy, bear to see the happiness of others. In hatred to God, and enmity to man, who was stamped with His image, the devil, therefore, by his malicious craft, devised and effected the fall and overthrow of our happy first parents, and, in wounding the head, killed the whole race. And thus, as again it is expressed in the book of Wisdom, "Through envy of the devil, came death into the world; and they that do hold of his side, shall find it:" implying something more than natural death, the death of the body only, which they that have forsaken the devil, as well as they that adhere to him, do find. God made man upright, but he,

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following the devices and desires of his own heart, which were excited in him by giving ear to the lying serpent, brought himself low, and laid us all in the dust, dead in trespasses and sins:—a dismal downfal from the high elevation to which man, by the favour of God, was raised, far above the condition of his nature; advanced, by the exceeding great and precious promise of God, to a participation of the divine nature, and looking for glory, honour, and immortality! From this honour, ungrateful man, perverting his understanding, fell. From the life of God, breathed into him by the Holy Ghost, he degenerated into that of the perishing beast, going downward to the earth: and such was his doom, "Dust thou art, and unto dust shalt thou return."

A creature brought into this state by transgression against God, was, of course, a sinful creature. For the transgression of God's law is sin, that accursed thing which he hateth, as being infinitely opposite to his nature. He is in himself love essential; and in love called all things out of nothing into being, stamping his perfections upon them, according to their several capacities, that all his works might praise and magnify him. He therefore hateth nothing that He hath made; his mercy, his kind regard being over all his works. But sin he never made; it is no work of his, but the monstrous production of the abuse of his gifts, in the hands of creatures dignified by reason and liberty—preferring darkness to light, bitter to sweet, evil to good, and death to life. Man, accordingly, by so perverse a choice, made himself such as God did not make him—a degenerate, deformed, and polluted creature, alienated from the life of God, destitute of holiness, and cut off from happiness, which without holiness is impossible.

The whole race of mankind was contained in the first pair, Adam and Eve, and consequently shared in their ruin. By their rebellion, who were the representatives of their posterity, all men incurred the forfeiture of that high, holy, and

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happy state, which their first parents held upon terms, but most justly fell under degradation by their breach of them. It is in vain, therefore, to dispute about the nature and guilt of original sin. Whatever may be its positive penalty, its negative, the loss sustained by the fall of Adam, is universally felt. Our great concern is, to be so sensible of our disease, as earnestly to apply for its cure: for they that think themselves whole, as well as they that are really whole, do not feel their need of a physician. Our disease was deadly; it was death unavoidable, without the interposition of a physician who could cure death itself. But, in the whole creation, not one such was to be found. None but the Lord of life Himself could restore lost life. But He it was who had passed the sentence of death, denouncing to the guilty, "Thou shalt surely die."

The doom was death, and the divine justice being unchangeable—God being truth as well as love, and his absolute word the same as his deed—the execution was inevitable. So stood the case of Adam's transgression, the head of our race, in whom all were brought under the sentence of death. (Rom. v. 12.) Either the criminal himself must die, and his whole posterity be disinherited, or some one be found to die in his stead, whose death might be an equivalent for the whole. But, looking among the creatures, there was none to help, no intercessor that could offer a ransom, none that could make an *atonement*, to make God and man *at one* again, to bring them into communion one with another; to pay the debt of infinite justice, and deliver man from going down into the pit. The desperate case of man's cure, in respect of created skill and power, is very feelingly expressed in God's own word, by the prophet Isaiah, (lix. 2, 15, 16), "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. The Lord saw it, and it displeased him. He saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him, and his right-

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eousness it sustained him." The expressions in the sixty-third chapter are quite similar, as uttered by God our Saviour himself: "I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me, and my fury it upheld me." Very affecting is the exclamation of the mournful prophet Jeremiah, upon the deadly disease of human nature, incurable but by divine interposition: "Is there no balm in Gilead? is there no physician there? Why then is not the health of the daughter of my people recovered. O that my head were waters, and mine eyes a fountain of tears!" &c. Jerem. viii. 22, &c. But, as the old observation is, "Man's extremity is God's opportunity." The offended Majesty himself, who desireth not the death of a sinner, but rather that he should be capable of life, in the midst of judgment remembered mercy; and, while He pronounced the sentence which justice demanded, held out the hope of redemption and salvation, denouncing the enemy's destruction, and proclaiming the captive's deliverance, in that remarkable sentence, (Genes. iii. 15,) "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." These may truly be called the first words of the *Gospel*, the *glad tidings* of a Saviour and his salvation; who by dying should conquer death, and him that had the power of death, that is, the devil. The complete conquest of the Devil is implied in the bruising of his head, where such a crushing bruise, as the word imports, is mortal; whereas a bruise in the heel, remote from the seat of life, is curable, and may soon be healed.

How, or to what extent our first parents might have understood these words of hope, we cannot tell; but from what God says in general of the manner of his revelations to men, we are sure, that it was in a degree sufficiently clear and comfortable, perfectly adapted to their need. So He declares to his people in general, (Isa. xlv. 19,) "I have not spoken in secret, in a dark place of the earth: I said not unto the

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seed of Jacob, seek ye me in vain. I the Lord speak righteousness: I declare things that are right." And the words similar to these, in the forty-eighth chapter, seem to bear very forcibly upon the passage in Genesis: "I have not spoken in secret from the beginning: from the time that it was, there am I; and now the Lord God and his Spirit hath sent me." Here we may venture to say, the promised Seed, the great Redeemer himself speaks, as also in the words immediately following: "Thus saith the Lord, thy Redeemer, the Holy One of Israel, I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go."

Of spiritual, divine, and heavenly truths, as they are in themselves, we cannot conceive any idea, but by faint resemblances or analogies borrowed from the things of earth. Here, in this our infant state, we think, speak, and understand as children. Our gracious Lord takes us in hand as such, to teach our lisping tongue, and train us by degrees suited to our capacities, till, advanced by humility and faith, to love and obedience, we shall at length, by His wondrous mercy and grace, arrive at the transporting realities in life eternal—to know the only true God and Jesus Christ, God and Man, whom he sent to raise us polluted creatures, lying and dead in dust, to reign with Him in glory!

The doctrine revealed under these figurative terms, runs through the whole Scripture, from Genesis to the Revelation —that most important truth, which the Church feelingly expresses in her address, introductory to the highest office of religion—that the redemption of the world was to be effected, and has been actually accomplished, by "the death and passion (the bruising and blood) of our Saviour Christ, both God and Man, who did humble himself even to the death upon the cross for us miserable sinners, who lay in darkness and the shadow of death, that He might make us the children of God, and exalt us to everlasting life,"—the life of grace in time, and of glory in eternity.

That, therefore, God might be just, and at the same time a

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justifier of fallen men, He laid help upon One that is mighty to save, his own coequal and coeternal Son; who undertook to do what the whole creation could not effect nor attempt, even to make complete satisfaction to infinite justice, and ransom man by dying in man's stead, for man's offences; and thus give scope to divine mercy in perfect harmony with divine justice. Thus mercy and truth met together, righteousness and peace kissed each other: truth sprung out of the earth from the substance of the blessed Virgin Mary, when the fulness of time for it was come, and righteousness looked down from Heaven propitious to man; imparting to him, through and for this promised Seed, a fresh grant of supernatural grace and glory—forfeited in Adam, but regained in Christ Jesus. So that in the promise made to fallen Adam, is foretold and anticipated that profoundly adorable mystery of man's redemption, which we express in our Creed, when we say, that Jesus Christ, the only Son of God, was conceived by the Holy Ghost, born of the Virgin Mary; was crucified, dead and buried; descended into the state of the dead, and rose again the third day from the dead—thus conquering death, and him that had the power of death, that is, the Devil: bruising the head of the old serpent, by the bruising of His own heel, which was cured by his resurrection, when, in consequence of his triumph over the grave, He beat down Satan under his feet.

To His death, therefore, from the fall of Adam, the devotion of the Church has had regard, as the only foundation of the hope of acceptance. He himself, when upon earth, said, "No man cometh unto the Father but by me;" and so it was from the beginning. In the third chapter of Genesis, where we find the dismal downfal of human nature by sin, we read also the merciful promise of redemption by the death of Christ; and, in the very beginning of the fourth, we observe the performance of sacrifice, looking to the atonement undertaken by Christ—that only saving name, which, in its full comprehension and right application, is the soul and substance

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of the whole Scripture from beginning to end, embracing the sum of God's saving word. And therefore, says the great Apostle to the proudly-knowing Corinthians, "I determined not to know anything among you, save Jesus Christ, and him crucified." (1 Cor. ii. 2.)

This is the only bond, which, by its mediation, connects in fellowship God and man, through the several ages of the world. These, with respect to religion, are commonly divided into three: the Patriarchal, from Adam to Moses; the Levitical, from Moses until the coming of Christ; and the Christian, so called by way of eminence, from His first coming in great humility to redeem, to his second coming in glorious Majesty, to judge, the world—dispensations, various in form and outward appearance, but in truth and reality, for the salvation of man, one and the same. The sacrifice of the death of Christ, and the benefits which we receive thereby, found and constitute the happiness of man, from first to last. He, of his infinite love and mercy, became man, that, being God and man in one person, He might suffer and die as a ransom for mankind, a Priest and Sacrifice of propitiation and atonement for the sins of the whole world,—redemption of the human race, in his merciful promise, extending as far as its ruin. In Him, his only begotten Son, of one substance with Himself, the Father is well pleased for his own sake, and in all others through Him—accepted in the beloved. It is therefore to be deeply impressed upon the heart, as a settled point of firm faith, that there is but one only sacrifice in the universe, of intrinsic and infinite merit and value, and one only Priest who could offer it, the well beloved Son of God, the only Redeemer and Saviour of lost man. Through His merits only, we have access to the Father, to plead for His sake, and beg the merciful pardon of our sins, and acceptance of our persons and services, which in themselves are of no value.

As a mode of access and approach to the divine Majesty—from which fallen man, stripped by the devil of his spiritual clothing, fled in shame and confusion—it pleased our merciful

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God, in his infinite wisdom, that He might raise and fix our faith upon the grand originals, to institute representative priesthood and sacrifice from the beginning, to be continued to the end of the world. And so far are such divinely-appointed material sacrifices from detracting from, or lessening the merit and value of their original, that they greatly proclaim its infinite worth, as a fountain of grace, ever full and ever flowing; giving virtue and effect to all its figures, which are appointed to be types and representations, shadowing out that only Priest and Sacrifice of inexhaustible value; imparting and conveying, through all ages, pardon, grace, and glory, upon the conditions of repentance, faith, and persevering obedience.

Material sacrifice, without doubt, is a duty of revealed religion; not the dictate of reason or nature, but of faith—that divine knowledge which cometh by hearing, as hearing by the word of God. It is the result of that sublimely high and grand dispensation, which transcends the reason of angels, who desire to look into it, and which never could have entered into the heart of man, or any the highest creature to conceive —the restoration of ruined man by the sufferings and death of life itself, the eternal Son of God! God himself, therefore, who revealed the grand mystery of peace and pardon, passing man's understanding, appointed the means for the application of its benefits, in a mode of worship acceptable to Himself, who rejects the inventions of men in his service. But with sacrifice offered according to his will, He was well pleased. And therefore, the matter must have been of his own appointment, and the manner or disposition of the offerer only been unsuitable, when it was unavailing.

The first recorded address of worship made to the Majesty of heaven after the promise of redemption by the sacrifice of the death of Christ, was, we find, by the oblation of Sacrifice, (Genes. iv. 3, 4, 5.) At the appointed time and place, the two brothers, Cain and Abel, brought each his sacrifice or oblation to the Lord, to be presented, probably, by their father, the

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priest as well as king of his family; which is the very definition of sacrifice, viz. a gift or offering to God, presented by a commissioned agent or priest. Cain brought of the fruit of the ground, being a tiller of the ground; and Abel offered of the firstlings of his flock, and of the fat thereof, being conversant in cattle,—each according to his peculiar possession; and yet the one was accepted, and the other rejected. It is commonly supposed, that in the difference of the materials offered, was indicated the diversity of their faith; Abel offering the life of an animal, as an acknowledgement of the forfeiture of his own life, and its restoration by the death of another in his stead; while Cain's fruit-offering was merely an acknowledgement or quit-rent to the original and supreme proprietor of his field, not as an expiation, and mean of pleading pardon also for his sins. But that the different result of their worship arose from this diversity of external materials, we have no direct evidence. The address of the Almighty to the rejected offerer, would rather seem to impute his failure to his own evil disposition and life: "If thou *doest well*, shalt thou not be accepted?" Whereas "The sacrifice of the wicked is an abomination to the Lord." Such an one's oblation, whether of a lamb, or of the fruit of the earth, is, "as if he slew a man," as Cain did; "cut off a dog's neck, or offered swine's blood." (Isa. lxvi. 3.) But that the fruit or bread-offering of fine flour was by God's institution, available in its proper place, to all the purposes of sacrifice, we plainly find as we read forward in his word of revelation. Such offering of bread and wine is expressly called *sacrifice*, as distinguished from *slain beasts*, in St. Stephen's sermon before the Sanhedrim, (Acts vii. 42.) Indeed we need not hesitate to assert, that there were many more *unbloody* than *bloody* sacrifices presented at God's altar. Every bullock, lamb, or goat had its meat and drink-offering attendant upon it, prescribed by God. And such offering in cases directed, was presented by itself, to answer the end of the other, and to be a sufficient sin-offering. (Lev. v. 11, 12, &c.)

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Known unto God are all his works and ways from the beginning of the world—the beginning and end with Him being the same; and we may be led to think by the addition of the meat or bread offering to the bloody sacrifice, that the one was to follow up and perpetuate the other; continuing, after the real blood of atonement was offered, to plead and obtain the full benefit of that infinitely-meritorious blood-shedding, and serve as a perpetual thanksgiving for its accomplishment. Finding, then, that the fruit-offering was not absolutely refused by God, we may be induced to conclude, that the difference in God's acceptance of the brothers, Cain and Abel, when they made their offerings to God, resulted from their disposition. And this conclusion seems to be warranted by the account in the Epistle to the Hebrews, (xi. 4.) "By faith, Abel offered unto God a more excellent sacrifice than Cain; by which he obtained witness that he was righteous, God testifying of his gifts." He, as a devout and faithful worshipper, looked beyond what was outward and visible in the mysterious performance to something invisible, as the object of his faith and hope and fervent desire, even the bruiser of the serpent's head, the deliverer of fallen man, from Satan, sin, and death. Christ, in short, as scripture throughout assures us, was the life-giving substance, whereof these institutions were the sacramental shadow, bearing His seal and impression, for applying the virtue and efficacy of His death and passion; who was the lamb thus virtually offered and slain for the salvation of fallen man, from the foundation of the world—his promise in paradise being equivalent to his performance upon Mount Calvary.

In the instance of the two brothers, we trace also what man's part is, and always has been, in the work of salvation; —that of redemption being the merciful part of Him alone, who is both God and man. Redemption is absolute, but salvation is conditional, suspended upon terms; including the use of the means appointed to convey it, and performance of the conditions, which must acccompany the means, in order

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to obtain the end, which is the sanctification and salvation of our souls. These two, the *means* and the *conditions*—Christ himself being the only meritorious and procuring *cause* of salvation—are inseparable; and neither of them, where they are revealed and fully published, is available, without the other, to our acceptance and salvation, through Christ Jesus.

Abel offered with repentance, faith, and holy obedience, which are the three conditions of acceptance; and the Lord had respect to him and his offering. That his faith was not an inactive principle, but operative in good works, we are expressly assured by St. John (1st Ep. iii. 12,) where he informs us, that Abel's deeds were righteous, in opposition to Cain's, which were evil; and so he was prompted by the devil to slay his brother. "And wherefore slew he him?" asks St. John. The answer is, "Because his own works were evil, and his brother's righteous." Cain's evil disposition and deeds, then, rendered his sacrifice unacceptable; for "the sacrifice of the wicked is an abomination to the Lord." (Prov. xv. 8.) On the other hand, we may affirm, that had righteous Abel trusted in his own righteousness, and neglected sacrifice, and the divine service of the Church, his fancied faith, and his obedience in other respects, however strict, would have been vain and unavailing. And had his brother's heart been right in the sight of God, his oblation of the fruit of the ground—we have scripture on our side for saying—would have been accepted, for the sake of the grand sacrifice, whence all instituted sacrifice derives its virtue. In the part of revelation which treats particularly of that mode of worship, we find both kinds, bloody and unbloody, both living creatures and the fruits of the earth, prescribed as offerings to the Lord, and both well-pleasing to Him, when lawfully performed according to their respective rites; and the memorial by the meat-offering was repeatedly called *most holy*. Cain's sacrifice, in itself considered, is admitted to have been an offering unto the Lord, as well as Abel's; but the disposition of the heart made the difference. "By faith, Abel offer-

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ed to God a more excellent sacrifice than Cain." But still Cain offered sacrifice, although, coming without effectual faith, the Lord did not receive his address.

Sacrifice, then, foreshadowing the sacrifice of the death of Christ,—the only sacrifice of absolute worth, and for its own sake acceptable, as in itself meritorious—was, from the beginning, the most prevalent mode of access to the divine favour, on account of its relation to this its original, the all-atoning sacrifice of Him whom the Father heareth always; and accordingly, was the most solemn worship of Almighty God, enforcing prayer as well as praise and thanksgiving. As such, by divine appointment, we may confidently assert, it took place, as the most hopeful way of worship and reconciliation to God, immediately after the fall; and from Adam, whose hope God erected by the institution, it was propagated among all the branches of his descent.

As we find the worship by sacrifice well-pleasing to God, immediately after the fall; so also after the flood, Noah, as soon as he came out of the ark, built an altar unto the Lord, and offered sacrifice. "And the Lord smelled a sweet savour," the incense of his Son's merits, in whose sacrifice and intercession He absolutely acquiesces; and through Him, whom Noah and his sacrifice represented, He established his covenant, the effect of which tends to comfort and raise the human race from its ruins.

And, as Noah, the second father of mankind, so Abraham, the father of the faithful, wherever he took a little rest in his pilgrimage through this life, built an altar, and called upon the name of the Lord; in effect thereby pleading Christ's merits, as we do now, for the acceptance of his person and prayers, and His intercession for others, as well as for himself. For through these shadows, by faith, he saw the day of Christ, the promised seed; in whom, descended from him—whose beloved Son Isaac, intentionally sacrificed, was an immediate type of His death and resurrection—all the families

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of the earth were to be blessed. "He saw it, and was glad." (St. John viii. 56.)

In the history of Abraham, our attention is very forcibly attracted to Melchisedec; a remarkable character, highly exalted, and in his typical capacity sacredly dignified. His genealogy is concealed, that he might the better represent the Son of God, both God and man; who, in His divine nature, had no mother, in his human, had no father; and yet the two natures being one person, she that bare Him may properly be called, in mystery full of wonder, the mother of God. (St. Luke i. 43.) Of Melchisedec, we know neither his entry into the world, nor his exit from it, that he might be the more like to Him, who is an eternal Prince and Priest, King of righteousness, King of peace; absolutely and literally without beginning of days or end of life—for "of His kingdom there shall be no end." A priest this mysterious person is declared to be. But every priest, says the Apostle, (Heb. v. 1. viii. 3.) must "have somewhat to offer." Where then was Melchisedec's sacrifice? With blessing in his mouth, we find in his hands only bread and wine; and here the resemblance does not fail. For the Priest after his order, from whom all others derive their title, and are in themselves of no worth or acceptance but with relation to Him, took into his sacred hands bread and wine, and under these symbols offered himself a sacrifice well-pleasing to God, and obtained blessing for all the faithful seed of Abraham, who, in the divine strength, are conquerors of their spiritual enemies, Satan, sin, and death. This application of the bread and wine, which Melchisedec brought forth or offered up as a type of Christ, and His oblation of himself under such symbols, for a blessing to mankind, has for its warrant and confirming seal, the firm and sure test of ecclesiastical truth, maintained by *Vincentius Lerinensis*, viz. *Antiquity*, *Universality*, and *Consent*, from the Apostolic age and downward. All the ancient Fathers, Greek and Latin, are unanimous to this purpose. In the century immediately

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after the Apostles, St. Clement of Alexandria, whose writings are full of great learning and research, speaks to the point most decidedly; calling Melchisedec's bread and wine "food sanctified for a type of the Eucharist."*

The famed Tertullian, of the same age, expresses the same sentiment with regard to Melchisedec, that St. Clement does; instructing the Jews, in his book against their unbelief, to distinguish between the priesthood and sacrifices of the law, and those of the nations, of which number Melchisedec was a priest; whose oblation was bread and wine, accepted and available, although he was not of the circumcision.†

The holy martyr, St. Cyprian, in the next age, is very full and clear in his testimony to the early doctrine; maintaining that in Melchisedec's offering, our Lord's sacrifice was prefigured; referring to the history in Genesis, and the application of it in the 110th Psalm (109th, according to the mode of numbering which then prevailed:) "That the benediction spoken of in Genesis, concerning Abraham, might be rightly celebrated by the priest Melchisedec, an image of the sacrifice preceded, consisting of bread and wine."‡

Eusebius, the renowned Ecclesiastical historian, who wrote various other books, replete with learning, is very precise on this head, in his *Evangelical Demonstration*; where he comments particularly upon the typical character of Melchisedec; and thus subjoins: "Our Saviour Jesus, the Christ of God, does yet celebrate, by his servants, the functions of his priesthood, after the manner of Melchisedec. For, as he, being a priest of the Gentiles, never appears to have offered corporeal sacrifices, but blessed Abraham in bread and wine; in like manner, first our Saviour, and then all priests from Him, celebrating the spiritual ministry over all nations, according to the laws of the Church, mysteriously represent His body and salutary blood in bread and wine."‖

* S. Clem. Stron. lib. iv. p. 637. Potter.
† Panem et vinum obtulit incircumcisus. Tertul. adv. Judæos, c. 3.
‡ S. Cypr. Ep. 63. ad Cæcilium.
‖ Euseb. Dem. Evan. lib. v, cap. 3.

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St. Jerome, St. Ambrose, St. Augustine, and all the Fathers, unanimously concur in the same application of Melchisedec's sacrifice of bread and wine. St. Augustine once and again adverts to it. Instead of many, let these striking words, in his renowned work *De Civitate Dei*, be sufficient for his testimony, in unison with all the Fathers who mention Melchisedec, and his interview with Abraham: "There first appeared the sacrifice, which now through the whole world is offered by Christians to God; and that is fulfilled, which was long after said by the prophet to Christ, who was yet to come in the flesh, "*Thou art a priest for ever, after the order of Melchisedec.*" * In the following book he says, "There is no priest now, after the order of Aaron; and whoever is of that race, when he sees the sacrifice of Christians prevail through the world, and himself deprived of that great honour, must be overwhelmed with sadness." The bread and wine of wisdom's table, (Prov. ix. 5.) he, as the ancients in general do, applies to the Eucharist: "where also," he adds, "appears the priesthood, after the order of Melchisedec."

St. Chrysostom, in his homily upon the passage in Genesis, although his popular and mixed audience did not permit explicit application, could not pass it, without reminding the *initiated* part of his hearers to carry their thoughts to the Christian sacrifice.

The moderns, many of them, seem reluctant to follow the ancients here: but surely their hesitation is without cause. To imagine that what all the ancient Fathers with one voice teach, with regard to the typical aspect of Melchisedec's priesthood and sacrifice, is the doctrine which Rome now teaches, would be exalting *her* doctrine into a high region, where a vestige of it is not to be found. The more closely we study and adhere to the doctrine of the early Christian writers, who, most of them, died to attest the sincerity of their belief, the more secure shall we be against error of every kind; and at the same time, the more clearly shall we see, and sincerely

* August. de Civitate Dei, lib. xvi. cap. 22.

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lament those deviations, which, in clouded ages, crept in, and eclipsed the primitive, which is the scriptural, truth: that which certainly shall prevail, when, in the mercy of God, a time of healing shall come, and those breaches be made up, which have let in a flood of lamentable disorders: for the cure of which, every Christian must pray and strive with most fervent charity, for the glory of the true Melchisedec, the divine Priest and Prince of peace, the Lord our Righteousness.

This interpretation of Melchisedec's offering, so far from favouring the Romanists, strongly militates against their opinion. For *they* will not say nor suppose, that the body and blood of Christ could have been substantially received, before He took flesh and blood by his incarnation; and therefore must allow that bread and wine may be a sacrifice pacificatory and spiritually refreshing to our souls, without believing that there is any transubstantiation into what they represent, and the virtue of which they beneficially apply. But truly it seems to be an extravagance on the other side, to maintain that there was no likeness in this transaction of Melchisedec, (declared to be, in his priesthood, made like unto the Son of God,) to what we read in the gospel, of Him, who is the true, not the typical, King of peace and righteousness, when in the days of his flesh, about to suffer death, He solemnly ministered in bread and wine before God; and having given them first to God, gave them also to his disciples. Our duty, in humble dependence upon God, is to search for, and embrace the truth, as it is in Him, who is Himself the very truth, the sure way that leads to life eternal. So let us seek this truth sincerely, and we shall certainly find it. If we have an eye unto Him, we shall be enlightened.

Among the ancient patriarchs, the character of Job stands very high; and the practice of sacrifice in his family is very conspicuous; as is the purification or preparation required of the worshippers, in order to render it acceptable. It appears also that he acted by the authority, and according to the good pleasure of the divine will. With pious care, he offered sacri-

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fice for the errors of his household, into which they might have fallen in an unguarded hour; and was constant and regular in the holy service for the obtaining of pardon and peace with God. But that, as our faith assures us, could only be through our Lord Jesus Christ, the absolute and only meritorious Intercessor and Advocate, by whom alone, before as well as after His incarnation, fallen man could, with acceptance, have access to the Father. For his friends, too, whom God commanded to resort to his intercessional oblation, he made prevailing supplication. We may, therefore, from this very ancient and divine book, very confidently infer the divine institution of priesthood and sacrifice, as the worship of God's appointment from the beginning, and adapted to the state of fallen man, in order to his restoration. The patriarch of the family, the eldest surviving first born, was the high-priest, and the first-born son in every family the priest in it—king and priest inheriting by birth-right. Such, from Adam, instructed by God himself, we may venture to say, in the covenant of redemption, was the conveyance to Noah, the second father of the human race; with whom He, who in the midst of judgment, remembers mercy, re-established his covenant. From him, this mode of worship by sacrifice was propagated among all the families of the earth; although, as was to be feared, the farther it diverged from the original stock, the more it degenerated from its primitive purity and purpose. But the universal prevalence of priesthood and sacrifice among all remotest nations, which, however in other respects discordant and various, yet harmoniously concurred in the use of sacrifice in their addresses and supplications to their several false deities, plainly proves, that there must have been some one original cause for an effect so uniform and universal. Nature would seem rather to recoil from such painful and impure-like practices, so unlikely in themselves to be acceptable and propitiatory for the good of the performer. The holy scripture alone throws light upon the rite, and discovers the aspect and end of its divine institution. There we have a clear account of the corruption of our

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nature by sin, an impurity and disorder in God's creation, infinitely offensive to the divine justice; and such being its enormity, the whole creation could not furnish a sufficient ransom. And, therefore, the great Creator himself, that he might give place to his mercy, without violating his justice, engaged to pay the debt, by undergoing in His own person the penalty of man's transgression,—which was death, the sentence passed by Him who altereth not. But of death the divine nature is utterly incapable, being infinitely blessed and happy,—essentially and eternally unchangeable. To surmount this difficulty, therefore, and consistently accomplish man's redemption, the eternal Majesty, of His infinite goodness, which transcends the thought of men and angels, resolved to assume the nature of His own offending creature, uniting it in a miraculous manner, that it might be perfectly free of the least stain or contagion of the corrupted nature, to His divine nature; that, being both God and man in one person, as man He might suffer and die in the stead of fallen man, including Adam and his whole posterity; and as God, in personal union with humanity, might render His death a full, perfect, and sufficient sacrifice, satisfaction, and atonement for the sins of the whole world; that, as by man came death, by man might come also the resurrection of the dead. This is the wondrous dispensation of mercy and grace, the glad tidings of which raised the drooping and desponding heart of man, upon its first publication in paradise, where the day-spring from on high first visited us, "to give light to them that sat in darkness and the shadow of death, and to guide our feet into the way of peace." To raise and keep up the faith and hope of men, looking forward and longing for redemption by the sacrifice of this all-glorious Person, while it was in expectation, and to commemorate it in solemn devotion after it was accomplished, God appointed, as the worship most acceptable to Himself, and for the application of the benefits of it to the worshippers, shadows and representations of it in the sacrifices, which, as substitutions of it from the fall to the end of the

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world, He might look upon with propitious eyes, and graciously accept the prayers and praises of men, who, as sinful creatures, could not approach Him but through such mediation. To that all-prevailing Original, such typical sacrifices were directed, and from thence derived all their virtue.

Thus, under the patriarchal dispensation, when the priesthood was that of the first-born, it plainly appears, that sacrifice was the chief and most prevalent way of drawing near to God. And priesthood, or the ministry of a divinely-commissioned officer, was ever essential to its acceptance; the benefits to be procured by it all terminating in Christ, its author and end, whence alone it derived all its value, applying His grace and merits by such appointed means. So considered and regarded, as divine institutions leading to, and connecting the devout worshippers with the Redeemer of the world—and without such spirit, lifeless would the letter seem to be—our attention to whatever we read in Scripture, regarding sacrifice and its various rites, in all their minutest circumstances, in the book of Leviticus and elsewhere, is not a barren speculation, but a most interesting point of doctrine; written, as all inspired Scripture is, for our learning, that, through patience and comfort of the Scriptures, we might have hope in Him, who is our hope, and the end of such institutions, the Lord our righteousness: restoring a supernatural right to eternal life to every one that believeth, by such a faith as is not inactive, but worketh by love, to the saving of the soul.

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CHAPTER II.

THE DIVINE SERVICE BY SACRIFICE, THE WORSHIP OF GOD UNDER THE LAW OF MOSES: BEARING WITNESS TO CHRIST, THE END OF THE LAW, AND THE SUBJECT OF THE PROPHETS.

UNDER the law of Moses, sacrifice and priesthood were not new institutions, but vested only with new circumstances peculiar to that dispensation, which infinite wisdom saw fit to confine within narrow limits, for the more clear and secure conveyance of that promised Seed, who, as the deliverer of mankind, was, at the same time, the desire of all nations—however dim their views of Him were, by the mists and darkness of growing corruption. This divine Conqueror of sin and death was foretold from Moses to Malachi, "by all the holy prophets which have been since the world began." Their gracious proclamation was, "that we, being delivered by Him from the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him all the days of our life:"—the mighty salvation, which makes the grand subject of Zachary's truly evangelical hymn, the *Benedictus*, (St. Luke, i. 68, &c.)

That the peculiar law given to the Israelites was designed but for a temporary continuance, till the Seed should come, to whom the promise was made, the Jews, if their prejudices had not unhappily darkened their eyes, might have seen in the law of Moses itself, in the prophets, and in the psalms. They all speak of the new Prophet to be raised up in the place of Moses—of a Priest, that should appear and perpetuate sacrifice, not after the order of Aaron, but of Melchisedec; a King as well as Priest, who should reign in righteousness for the perfect protection and salvation of his subjects universally;

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after whose appearing, the salvation by Him, the only source of it, which lay veiled under the types of the law, should be spread abroad in clearer truth by a mode of priesthood and sacrifice calculated for all nations, to the utmost bounds of the earth, and end of the world. The inspired prophets accordingly, whom the goodness of God sent not only to his own peculiar people, but occasionally to the nations that lay in darkness, foretell their happy accession to the fold of Christ, and to the benefits of His sacrifice for the sins of the world, by means of a sacrifice and altar similar to what had prevailed among the Israelites, but of more extensive compass and reach. Thus, the altar foretold by the evangelical prophet, Isaiah, (chap. xix. 19, 21, 23), which was to be erected in the land of Egypt, seems to look very plainly to a new state of the church —and so the ancient Fathers understood it—when the offering of sacrifice should be no longer confined to Jerusalem or Judea, but extended to the Gentiles also, when Egyptians as well as Israelites, should be admitted to draw near to God by sacrifice; when, as the prophetic spirit foretold, and has been exactly accomplished, "the Lord shall be known to Egypt, and the Egyptians shall know the Lord, and shall *do*," that is, *offer*, "sacrifice and oblation:" [the margin of our English Bible referring us to Malachi, i. 11. as a parallel place, foretelling the pure offering of the Gentiles:] "In that day the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt, and with Assyria."

For the opening and elucidation of this remarkable prophecy, the life-giving command of our divine Redeemer, Prophet, Priest, and King, furnishes the best key. "*Do* this," he said, "in remembrance of me,"—extending his priesthood and sacrifice beyond the bounds of Judæa, by the institution of that memorial Sacrifice, the pure offering, whereby God's name is glorified among Egyptians, Assyrians, and all nations, as well as converted Israelites; and shall continue to be so glorified,

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till the great King of glory shall come again from heaven. He, who is the first and the last, the beginning, middle, and end, is the centre and sun, which gives light and life to all; and without whom, all is dark and dead.

The same inspired prophet, Isaiah, in the last chapter of his prophecy, foretelling the rejection of the Jews, points out the calling of the Gentiles in their stead, by apostles sent unto the nations, even to the isles afar off, to invite and receive them into the church; when, of course, the temple and altar of Jerusalem must prove insufficient for the widely-extended bounds, and therefore be set aside, as having answered its purpose. But still he asserts, that priesthood and sacrifice should be ordained and instituted among all nations, although not the same in circumstances, yet the same in substance and design with the former; referring to that unchangeable priesthood, which gives virtue and efficacy to all others, of the Gentiles as well as the Jews. The prophecy is, "I will also take of them for priests and for Levites, saith the Lord,"—thus instituting different orders, higher and lower, in the sacred ministry, after His coming, as it had been before, (Isa. lxvi. 21.) Now, this priesthood could not be that of Aaron, which was confined to one family, but another, after the order of Melchisedec, a priest of the Gentiles. But priesthood implies sacrifice, for every priest must have somewhat to offer, (Heb. viii. 3.) Where there is priesthood, there must be sacrifice, and where there is sacrifice, there must be priesthood, standing together in connection inseparable,—Christ himself, who is both Priest and Sacrifice, God and man in one person, being the original, the end, and life-giving virtue of the instituted representation.

It is under this well-founded consideration of the unity of priesthood in the person of Christ, that Jeremiah's prophecy of the perpetuity of the Levitical priesthood is to be understood, —there being in truth and reality but one Sacrifice and one Priesthood, that of Christ, unchangeable, the same yesterday, to-day, and for ever. The words literally taken are stumbling, but the spirit of them is our life: "Thus saith the Lord, David

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shall never want a man to sit upon the throne of the house of Israel. Neither shall the priests, the Levites, want a man before me, to offer burnt-offerings, and to kindle meat-offerings, and to *do* sacrifice continually," (Jer. xxxiii. 17, 18.) From these words we may deduce, that priesthood, although the ministers of it change, endures perpetually the same in substance, although the external form make a different appearance in the several ages, as under the Patriarchal, Levitical, and Evangelical dispensations;—the church, the mystical body of Christ, who abideth a Priest continually, being one, although his substitutes and delegates in it are liable to change. But He is perpetually the same from first to last, while the ministrations upon earth are different but authentic copies of the same divine original, the priesthood and sacrifice of Christ eternal; the benefit of which they are instituted and ordained to apply, as being *effectual signs* and representatives of that which alone gives value to the whole. And it is thus that Levi still continues, and is perpetuated in his sacerdotal ministry; the high priest, priests, and Levites of the Law, still in effect subsisting in the Bishops—all considered as only one —with the Priests and Deacons. "What Aaron, his sons, and the Levites were in the temple, the same are the bishops, the priests, and the deacons in the church," are the express words of St. Jerome, not liable to misconstruction; and that which is plain and clear in any writer, must serve to interpret what is more obscure. This then is the priesthood ordained and left by our Lord upon earth, and calculated for all nations, Gentiles as well as Jews: with which Christ has promised to be present, and perpetuate it to the end of the world.

And thus, the one Lord, by his one Spirit, rules and governs all in unity;—one priesthood and one altar, the same in substance, power, and virtue, throughout all ages, Christ Himself being all in all.

The unbloody sacrifice of the Christian church, the sacrifice of Melchisedec, which, after the coming of the real Priest, and the infinitely-meritorious sacrifice of His death, should

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put an end to the bloody sacrifices which preceded it, was shadowed out by the meat and drink-offering of the Law, which was annexed to the various Mosaic sacrifices; and was also practised by corrupt tradition in the heathen world. And, as all the sacrifices before and under the Law, looked forward in hope and desire to the promised Redeemer, and his atoning sacrifice, so this commemorative sacrifice, which He left for his memorial, looks back with praise and thanksgiving for his coming, and the merciful accomplishment of His most gracious undertaking. It is therefore very properly called the Eucharist, *i. e.* the sacrifice of praise and thanksgiving; while, at the same time, this one sacrifice answers all the purposes, and applies all the benefits of those preceding sacrifices; all flowing from one and the same fountain opened in the pierced side of the Son of God, the Conqueror of death, by dying upon the Cross;—from whose all-healing wound flowed blood and water,—water to cleanse, and blood to give us life. It is to this purpose very remarkable, that in the 50th Psalm, which is corrective of the false notions and gross abuses of sacrifice which prevailed among the carnal Jews, as if the eternal Deity stood in need of them on his own account, or, as if they were in themselves useful or pleasing to Him; and where their rejection is announced, the sacrifice of a more spiritual nature, and less liable to be misunderstood, is foretold, and closes the divinely-animated Psalm: "Whoso offereth me thanks and praise, he honoureth me;" or, as the Greek renders the Hebrew words, "The sacrifice of praise shall glorify me; and to him that ordereth his conversation right, I will shew the salvation of God,"—pointing out the holy dispositions necessary to obtain the saving benefits of the Eucharistic sacrifice, as the way of obtaining salvation. Thus the early fathers understood the words, and thus they applied them, as a prophecy of the Eucharist. The earliest of them all, St. Paul's fellow labourer, St. Clement, "whose name is in the book of life," expressly so renders and applies the text, in his Epistle to the Corin-

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thians, thus addressing them upon his quotation of the Psalmist's words on the sacrifice of thanksgiving: "This, beloved, is the way in which we shall find our salvation, Jesus Christ, the High Priest of our oblations, the advocate and supporter of our weakness."* St. Irenæus also, disciple of St. John's disciple, Polycarp, so descants upon the words, as inferring the Eucharistic sacrifice, which he further enforces in the same place, by referring to the prophecy of Malachi, foretelling the pure offering, the *Mincha*, or meat and drink-offering of the Gentiles, from the rising to the going down of the sun. †

The 40th Psalm is to the same purpose, pointing out the total insignificancy of the legal, or any of the substituted typical sacrifices, considered merely in themselves, and as separate from their great Original, the only meritorious sacrifice, in itself absolute and all-sufficient. The same Spirit which to the prophet indited the Psalm, speaking to the apostle, in his Epistle to the Hebrews, gives the authentic interpretation in these words: "When He cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. In burnt-offerings and sacrifices for sin thou hast had no pleasure; then said I, Lo! I come to *do* thy will, O God! He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all," (Heb. x. 5, &c.)—that body, dignified and of worth surpassing the value of the whole creation, united in one person with the Deity; which He, of his infinite love, willingly offered, as a price of redemption for the whole lost race of Adam. He himself offered it with his own hands, when He took bread, and said, "This is my body, which *is given* for you,"—He being the only Priest who was worthy to offer it. But it was slain and put to death, in torture unspeakable, by the hands of wicked men; whose part was inexpressibly foul and sinful,

* S. Clem. Ep. ad Corinth. cap. 36. p. 150. Wotton.

† S. Iren. adv. Hæres lib. 4. cap. 32, p. 321, 323. Grabe.—Tertullian speaks the same sense in his dispute with the Jews, as does St. Justin Martyr, in his Dialogue with Trypho, p. 67. Jebb.

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while his was supremely holy and undefiled. "For such an High Priest," says the same apostle, "became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens: who needeth not daily, as those high priests, to offer up sacrifice, first, for his own sins, and then for the people's; for this He did once, when he offered up Himself," (Heb. vii. 26, 27.)

None, indeed, but He himself could offer his personal sacrifice, being Himself both Priest and Sacrifice. But of worth it was sufficient to render acceptable all the sacrifices which were instituted as the types and figures of it, and available for conveying the benefits which it purchased, when the worshippers were duly disposed by faith and holiness to receive them. But such institutions were mutable, at God's pleasure, and were offensive to Him, when bad men perverted and abused them. Those of the law of Moses were local and national, and evidently designed but for a time. Accordingly, in the last of the prophets, we are led to expect a change in the external economy of the Church, although the Church itself, considered as Christ's mystical body, which He purchased by the blood of His natural body, continues one and the same for ever. Rejection of the Levitical priesthood and sacrifice is denounced, and a dispensation of wider extent and influence is foretold in these words: "I have no pleasure in you, saith the Lord of hosts," addressing the former, "neither will I accept an offering at your hand. For, from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts." (Mal. i. 10, 11.) The *Mincha* is the word for *offering* in the original; by which term was denominated the oblation of fine flour, the meat and drink offering, as distinguished from, and superadded to the bloody sacrifice, which went before it. The words of the prophet plainly point out that the sacrifice of the Gentile church should be of the unbloody kind, such as was that of

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Melchisedec, the sacrifice of bread and wine;—the Priest, who was to rise and perfect all, being declared to be a Priest, not after the order of Aaron, but of Melchisedec, a perpetual priest. This very remarkable passage, St. Justin Martyr expressly interprets as prophetic of the sacrifice of bread and wine, which is the sacrifice of Christians, as distinguished from, and supplemental of the previous sacrifices of the Jews. Now St. Justin was quite contiguous to the Apostolic age, and might have seen St. John, the last surviving of the sacred College. He enforces the point, and argues upon it in his very interesting dialogue with Trypho the Jew. And he is not singular in his interpretation of the text, which all the succeeding Fathers understand and apply in the same manner; unanimously adducing the passage in Malachi to the same purpose as the sacrifice of Melchisedec—the sacrifice of the Gentile Church, commemorative of Christ, under the symbols of bread and wine.

Upon such prophetic passages of the Old Testament most probably was founded that very generally prevalent tradition among the Jews, that, upon the coming of the blessed Messiah, all the sacrifices of the Law should cease; only the sacrifice of thanksgiving (Eucharist) should be perpetuated in bread and wine, after the example of Melchisedec.*

As pointing to the commemorative priesthood and sacrifice, which should follow up the Levitical, the words of the prophet Malachi, in the third chapter, may be understood, being applicable only to the new sacrifice of the new Law, as St. Irenæus calls the Eucharist. There we read, that Christ, at his coming, would purify the Sons of Levi, as gold and silver, "that they might offer unto the Lord an offering in righteousness;" an offering that should "be pleasant unto the Lord;" whereas the Levitical priesthood was to be set aside, as fore-

* See the reference to the Jewish writers, in the excellent Mr. Nelson's Book, entitled *The great duty of frequenting the Christian Sacrifice*; a small book, of great value for its most important and useful doctrine and devotion, worthy of frequent perusal and constant use, as a guide to, and assistant of devotion at the Holy Altar.

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told in the first chapter, and another of a different description to take place of it. It is also worthy of observation, that, in both places, the word rendered offering is *Mincha*, the meal offering,—the fruit of the ground succeeding the firstlings of the flock, and all the bloody sacrifices of the Law. But, although the letter (the outward appearance) varied, the spirit of the priesthood would continue the same,—Christ, the unchangeable substance and life of all, being the same yesterday, and to-day, and for ever, under the Gospel, as well as before and under the Law. The Law, with its rites and sacrifices, had but a shadow of the good things to come, a vanishing representation; not fixed and permanent, as are the institutions of the Gospel, which are final, and to endure to the end of the world. Indeed, that under the New Testament there is priesthood, and consequently sacrifice—the one being inseparable from the other—is plainly to be inferred from the words of the Apostle to the Hebrews, "The priesthood being changed, there is made of necessity a change also of the law." (Heb. vii. 12.) But the priesthood of Christ is unchangeable. The change, therefore, of which the Apostle speaks, must refer to the representative priesthood, changeable in its form and constitution, before the Law, and under the Law; and now, for its last stage, calculated to comprehend in its salutary system all the nations of the earth. The design of all, from first to last, is one and the same: to exhibit and apply the priesthood and sacrifice of Christ, for the salvation of mankind, by such representations and instituted priesthood as He saw fit, for the purification and salvation of his worshippers, through the several ages, the grace of our Lord Jesus Christ being the life of them all, both before and after his actual coming in the flesh.

It seems, therefore, to be a great misunderstanding of the divine word and will, to think, that, after the coming of the Messiah, priesthood and sacrifice were to be no more. His personal sacrifice, the centre to which all point, evidently put an end to the sacrifices which prefigured it, and all the types

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and shadows which looked forward to it; but not surely to sacrifice, which is commemorative of it; being in itself that great and wonderful work of God, which ought to be had in continual remembrance; celebrated in sacrifice of praise and thanksgiving for the blessings which, conveyed by such institution, the well-disposed receive, even all the benefits purchased for mankind by His death and passion. His own oblation of Himself, once offered, strictly and absolutely speaking—and it cannot be too often or too deeply inculcated—is the one and only sacrifice of full and perfect redemption of the whole race of Adam, from the fall to the end of the world;—an unchangeable sacrifice, once only offered by the everlasting Priest, of infinite merit for the salvation of sinners, till sin and all enemies be finally subdued, and the kingdom of glory take place of the kingdom of grace.

Such was the promise of redemption from death, most graciously made in Paradise, and most mercifully accomplished by the death of the Redeemer upon Mount Calvary. It was typified by sacrifice from the beginning, to keep up the faith and hope of it; and now impressed upon the heart by that mode of sacrifice which the Redeemer himself instituted and left upon earth, to apply and commemorate it with fervent love and highest gratitude, till He shall appear the second time without sin unto salvation.

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CHAPTER III.

THE APPEARANCE OF CHRIST IN THE FLESH, TO TAKE AWAY SIN BY THE SACRIFICE OF HIMSELF, THE ONLY SACRIFICE OF ATONEMENT AND ACCESS TO GOD: COMMEMORATED, ACCORDING TO HIS INSTITUTION, BY THE SACRIFICE OF THANKSGIVING, THE EUCHARIST; APPOINTED TO SHEW FORTH HIS DEATH UNTIL HIS SECOND COMING TO COMPLETE SALVATION, AND CONSUMMATE ALL THINGS.

THE Old Testament ends by foretelling the herald who should be sent to prepare the way for the coming of the Redeemer and deliverer of mankind, the desire of all nations. And with his previous ministry, the New Testament begins, according to St. Mark, in harmony with the other three,—the Spirit in all being one and the same. "The beginning of the Gospel of Jesus Christ, the Son of God: As it is written in the prophets, Behold I send my messenger before thy face, which shall prepare thy way before Thee." (St. Mark, i. 1.) He, the holy Baptist, is the bond of union, as it were, between the two, the link or clasp that makes them one whole, according to the expression of Tertullian,* perfect unity pervading every part,—the one and only saving Name, the one Lord Jesus Christ—from the first of Genesis to the last of the Revelation inclusive. In all that is written in the law of Moses, and in the prophets, and in the psalms, as He himself arranges the whole Old Testament, He is the grand concern.

We are not then, at this day, to think ourselves unconcerned in his last command to Malachi, "Remember ye the law of Moses my servant, with the statutes and judgments."

* Fibula Legis et Evangelii. Tert. adv. Marcion. lib. iv, Joannes, ad quem desineret Judaismus, et a quo inciperet Christianismus.

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(Mal. iv. 4.) In every sacrifice through all the books of Moses, we may read and see our Saviour Christ, and nourish our faith in His atonement. And, therefore, He said to the Jews, then a degenerate race, "Had ye believed Moses, ye would have believed me; for he wrote of me." (St. John v. 46.) Firmly, therefore, we must adhere to the declaration of the Church in the seventh Article of Religion: "The Old Testament is not contrary to the New; for both in the Old and New Testament, everlasting life is offered to mankind by Christ, who is the only Mediator between God and Man, being both God and man;"* "God, of the substance of the Father, begotten before the worlds, and Man, of the substance of his Mother, born in the world." For, "when the fulness of the time was come, God sent forth his Son, made of a woman," the seed of the woman, the long expected Conqueror of sin and death, by bruising the head of the serpent. He, by His glorious achievements, accomplished that mighty salvation, which was spoken of by all the "holy prophets which have been since the world began:" as the mercy of redemption is divinely celebrated by the happy father of His immediate forerunner; whose inspired song every day excites and nourishes our devout praise and thanksgiving for it; best expressed by our walking "in holiness and righteousness before him all the days of our life."

This glorious deliverer of enslaved and ruined man, the King of glory, who to that purpose came down from heaven, and condescended to be born and die, Immanuel, God with us, bore for his official title, *Messiah*, that is, the *Anointed*; pointing out, that for the accomplishment of his great work of salvation, He would exhibit himself, and sustain the part of *Prophet*, *Priest*, and *King*, for the complete redemption and salvation of mankind; and as such, He was distinctly foretold by his inspired prophets from beginning to end of their divine writings. Our weak understanding must contemplate

* 7th Article of Religion.

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these saving functions of our Redeemer separately, but His divine performance is undivided.

His prophetic office first strikes our view. Born, however, King of the Jews, as declared by the Magi, who by his star were led to his cradle; and pointed out by his forerunner, as the sacrifice for the sins of the world, of which sacrifice He himself could be the only Priest: the Baptist seeing Jesus as he walked, said, "Behold the Lamb of God, which taketh away the sin of the world." (St. John, i. 29.)

This great Prophet, God the Son, raised up as the Brother of man,* like Moses, his type, spent the previous portion of his time upon earth in humble privacy, unobserved by the world. He waited for his Father's call; and, to shew the indispensable necessity of a commission from heaven, to act in God's name with acceptance, He did not enter upon any part of his public ministry, until he was first audibly and visibly authorised by his Father's voice, and the descent of the Holy Ghost upon Him, after his baptism in Jordan. For, says the Apostle, "no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also," adds the inspired author, in these striking words, "Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest for ever, after the order of Melchisedec," (Heb. v. 4, 5, 6.)

In his prophetic capacity,—publishing the will of God to regulate the conduct of men,—among the heavenly doctrines which he taught, and holy duties which he inculcated, He gave directions for making acceptable approach to his altar; implying, that after, as well as before his coming, sacrifice should continue to be the service most acceptable and prevalent with God, to secure peace and reconciliation with Him, and at the same time to bind his servants in firm peace and reconciliation one with another. This is his loving injunction

* Deut. xviii. 15, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me."

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in his sermon on the mount: "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift," (St. Matt. v. 23, 24.) Upon this very remarkable text, reference may be made to the profoundly-learned Mr. Mede,—greatly renowned, at home and abroad, among those deeply-searching and solid divines, of whom the most venerable Church of England has produced very many. In his excellent treatise, which bears the title of *The Christian Sacrifice*, having, by many testimonies of the most early Christian writers, shewn, that the primitive church generally called the *holy table* by the name of *altar*, he introduces it as a question that may be asked, "But where in the New Testament should those ancients find any text whereon to ground the application of this name to the *holy table?* I answer, There, I am prone to believe, whence they derived the *oblation* of the bread and wine in the Eucharist, and that rite of reconciliation at their entrance thereunto, (where the deacon was wont to proclaim, 'Let no man have ought against another,' or in some other words to like effect; and then every one to salute his brother, in token of reconciliation and peace:) and that was from that ordinance of our blessed Saviour, in his sermon on the mount, viz. 'If thou bring thy gift to the altar,' &c.: which scripture they took to be an evangelical constitution, wherein our Saviour implied, by way of anticipation, that he would leave some rite to his church, instead, and after the manner of the sacrifices of the Law, which should begin with an oblation as they did; and that, to require this proper and peculiar qualification in the offerer, to be at peace and without enmity with his brother: Insomuch as Irenæus seems to place that purity of the Evangelical oblation prophesied of by Malachi, (i. 11), even in this requisite, (lib. iv. c. 34.) Hence also they may seem to have learned to call the bread and wine, in respect of this oblation, *the holy gifts*, from the word our Saviour here useth.

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"For that they derived from this text that rite of peace and reconciliation before the *Offertory*, appears expressly out of the *Const. Apost. lib.* ii. *c.* 57. *Iren. l.* iv. *c.* 34. *Tertull. de Oratione, c.* 10. *Euseb. de Vita Constantini, l.* iv. *c.* 41. *Cyril of Jerus. Cat. Myst.* 5. Why then may I not believe as well, that they might derive from the same text the *Offertory* itself, and the application of the name *altar* to the *holy table*; seeing all three in the text depend one upon another, and that there is not in the New Testament any other passage of scripture whereon so ancient and universal a practice of the church, as was in all these three particulars, could expressly be grounded? And besides that the primitive practice of the Catholic church is a good rule to interpret scripture by, there may be good reasons found from the circumstances of the text and sermon itself, to persuade it to be an Evangelical constitution.

"1. Because there was no such thing commanded in the Law to such as came to offer sacrifice; nor any such to be found among the traditions of the Elders. Now, it is altogether improbable our Saviour would then annex a new rite to the legal sacrifices, when he was so soon after to abolish them by his sacrifice upon the cross; yea, if the harmonists of the gospel are not deceived, within less than two years after; for they place this sermon between his second and third passover. Therefore he intended it for an ordinance of *the kingdom of God*, (as the scripture speaks), that is, for the church of his gospel.

"2. Because the sermon, whereof this was part, is that famous sermon of our Saviour upon the mount, which he read as a lecture to his disciples, to instruct them in the mysteries of the kingdom of God, a little before he sent them out to preach; and so, in all likelihood, contained the sum of that they were to preach, which no doubt was doctrine evangelical. In all parts of the sermon we find it so; wherefore then should we not so esteem it, even in this also?

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"3. Because it is brought in (and that in the first place) as an exemplification of that righteousness wherein the citizens of the kingdom of Christ were to outgo the righteousness of the scribes and Pharisees: 'I say unto you, (saith our Saviour), except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall not enter into the kingdom of heaven.' Then follows this text, shewing how far we are to outstrip the Scribes and Pharisees in our obedience to the precept, *Thou shalt not kill.*

"4. This passage should be Evangelical, forasmuch as it seems, together with the rest that follow it, to be a part of that complement, or filling up of the Law, whereof our Saviour spake a little before, saying, 'Think not that I am come to dissolve the Law and the Prophets,' (that is, to abolish or abrogate the observation of them in my kingdom); but to accomplish, supply, or perfect them."

This reasoning of the profoundly-learned and judiciously-thinking writer, sufficiently proves, that in the Christian church there is a proper altar to be approached with gifts presented to God, although of a different description, and with different circumstances from that of the former dispensation. The inspired Apostle, accordingly, expressly declares, "We have an altar, whereof they have no right to eat, which serve the tabernacle," (Heb. xiii. 10.) Now, altar plainly implies priest and sacrifice,—these being terms of inseparable connection, all referring to that one only Priest and Sacrifice of infinite merit, which give virtue and acceptance to all the rest. They are divinely instituted, as types and representations of it; and, although they are in themselves of no value, yet considered and regarded with respect to their divine original, are most powerful and effectual means of grace and salvation.

That our Lord came into the world with the astonishingly gracious design to take away its sin by the sacrifice of Himself, he gives us to understand in his deeply-interesting sermon at Capernaum, so stumbling to the carnal hearers, but

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most affectionately engaging to the spiritually-minded, who find there their life, and the bread of it,—even Christ Himself, who is the life, and the truth of the way that leads to it.

The life of man was forfeited to divine justice, and none but He who is both God and man could pay the ransom sufficient to satisfy the claim of infinite justice; and, to the astonishment of the whole creation, His almighty goodness, of value infinite, accomplished the mystery of man's redemption,—One dying for all. To this purpose, the eternal Word, the everlasting Son of the Father, took flesh, that, as man, He might suffer for man, and as God, His sufferings and death might be an equivalent, inconceivably far transcending the whole race of Adam. In that sermon, He very clearly insinuated this sacrifice which He was about to give—and none but He himself could give it—for the life of the world, and that he was to present the gift under the symbol of bread. "The bread that I will give is my flesh, which I will give for the life of the world," (St. John, vi. 51.) This He explained the night before He suffered death for the sins of the world. For, when He had accomplished his previous course,—continually going about doing good, and suffering evil in return,—and was about to finish our redemption by laying down his life for us, He then entered upon his Melchisedechian priesthood—the great design for which He came into the world, to offer himself a sacrifice for the sins of it. This is the truth, the "faithful saying, worthy of all acceptation, that Christ Jesus came into the world to save sinners," (1 Tim. i. 15.) "He appeared to put away sin *by the sacrifice of himself*": Himself being both Priest and Sacrifice—the Offerer, as well as the Gift offered, (Heb. ix. 26.) "He *offered himself* without spot to God," (Heb. ix. 14.) *He gave himself for us*, an *offering* and a *sacrifice* to God, for a sweet-smelling savour," (Ephes. v. 2.) "*He gave himself* a ransom for all," (1 Tim. ii. 6.)

These, with other similar expressions, certify us, that He himself, as Priest, acted a part in this inexpressibly great and wondrous sacrifice, as well as suffered—the Just for the un-

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just—beyond what we can speak or think—the love of Christ passing knowledge. None but He could make this oblation of Himself once offered. The representation of it in the sacrifices which were instituted to be the types and memorials of it, mere man, vested with commission from Him to that purpose, might offer. But the real substance, the very flesh and blood of God incarnate, it is the most horrible presumption to think, that any the most exalted creature could present to God with acceptance! None but He, who is both God and man in one person, the beloved Son of God, in whom He is well pleased, could offer it; being Himself both Priest and Sacrifice, of infinite merit and value.

Now, if we examine the whole sacred history of his life and death, we shall nowhere find this act performed by him, but at his last Supper, when he made this oblation, or gave himself to suffer and die, under the symbols or substitutes of bread and wine.

We cannot, without shuddering horror, think, that He would lay violent hands upon himself, wound or break his own body, or shed out his own blood; and therefore he did, —under representatives of his own appointment, authoritative figures of his body and blood, sure pledges of the real substance,—give his body to be broken, and his blood to be shed by the hands of his crucifiers. And in order to shew, of his transcendent love to lost mankind, that his death in their stead, to redeem them from death, was voluntary, and entirely of his own free will, He made the oblation of Himself, while, to the eye of the world, he was perfectly at liberty. Before he was apprehended by his crucifiers, He offered himself to undergo a most painful and ignominious death, which, for the joy of rescuing sinful man from sorrow and shame eternal, and bringing him to endless joy and glory, He willingly endured. "No man," he said, "taketh my life from me; but I lay it down of myself. I have power to lay it down, and I have power to take it again," (St. John, x. 18). As, by a word of his mouth, he struck those who came to

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apprehend him, so that they went backward and fell to the ground ; He, by one act of his omnipotence, could have sent the whole creation back into nothing. But, for us sinful men, and for our salvation, He desired to die, that we might live. He uttered, accordingly, while he was about to offer himself a sacrifice, to endure for us agonies and suffering inconceivable, these most affecting words of infinite love : "With desire I have desired (that is, according to scripture style, I have greatly desired) to eat this passover with you before I suffer," (St. Luke, xxii. 15.) He was the true passover, to which all the rest pointed ; and now he was to fulfil all such figures in his own person. The typical passover was to be roasted with fire, and the true one was about die in fire of inconceivable flame upon the cross. And that this sacrificed Passover might be eaten as a feast to his household the church ever after, he performed the oblation of it in bread and wine, which he made his virtual flesh and blood ; as he foretold that he would, in his divinely-mysterious sermon at Capernaum. The astonishing words which he then uttered were these: "The bread that I will give is my flesh, which *I will give* for the life of the world," (St. John, vi. 51.) What he then spoke as future, he now explained and fulfilled, when "He took bread and blessed it, and brake it, and gave it to his disciples, saying, This is my body, which *is given* for you." The words at Capernaum were, "which I *will* give;" but now, presently and actually given—"This bread is my body, which *is* given," now presently given, for you, with its drink-offering, his blood, in spirit and power. "The words that I speak unto you, they are spirit, and they are life," he said in the sermon, and therefore not to be taken in a carnal sense: "The flesh," the outward part, without the inward quickening Spirit, "profiteth nothing."

Our Lord's most gracious economy, in thus offering Himself in sacrifice before his suffering, was typified, that is, foretold and pointed out beforehand, by significant symbols in the sacrifices of old, which all looked forward to Him, and

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terminated in Him alone, who is the end of the Law for righteousness to all believers. The sacrifice was first offered, and then it was slain; as our Redeemer, the true and only meritorious sacrifice in reality, was once offered to bear our sins; offered by His own voluntary oblation of himself in the institution of the Eucharist, that he might passively bear our sins in his own body on the tree of the cross.

This did not escape Bishop Patrick, who is justly reckoned one of our most judicious commentators; although he is not at much pains to draw aside the vail of Moses, but commonly rests in the plain obvious sense, without aspiring by spiritual investigation, to what the Holy Ghost may have intended to convey under the letter—the spirit of which, by modern commentators, is perhaps too much neglected. But Christ's oblation of himself in the blessed Eucharist, previous to His death, met him so manifestly in his comment upon the sacerdotal service of the great day of atonement and yearly expiation, (Levit. xvi.) as induced him thus to write—after remarking that the high priest's presenting the bullock or goat, was nothing else but his solemn consecration of them to be sacrificed:—"According to which pattern, our blessed Lord and Saviour, a little before he suffered upon the cross, and made himself a sacrifice for us, voluntarily offered himself to die for our sins: which is the meaning of those words of his, (St. John xvii. 19,) where, praying for his Apostles, he saith, *For their sakes I sanctify myself;* that is, *offer* myself to die, as an expiatory sacrifice for them." To corroborate this interpretation of the words, he refers to St. Chrysostom among the ancients, and Dr. Outram among the moderns.

St. Chrysostom's sentiment is to be found in his 81st Homily upon St. John's Gospel, where, at the words of our Saviour's most affecting prayer in the 17th chapter, *I sanctify myself*, he puts the question, "What is the meaning of them?" And answers, *I offer myself a sacrifice;* clearly meaning, that in the institution of the Eucharist by the bread and cup, He made the oblation of himself, to suffer and die

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upon the cross for the sins of the world. He then and there also ordained his Apostles (whom he had before commissioned in an inferior order) to be priests in his Church, thus authorising them to perpetuate the memorial of his sacrifice; as afterwards, when He had conquered sin and death by His death and resurrection, He raised them to the highest rank of priesthood—the sublime top of it, according to St. Cyprian's expression—when he gave that completely-full commission, "As my Father sent me, even so send I you;" (St. John, xx. 21,) empowering them to ordain others, and perpetuate the three orders, which from that time have ever been in his Church,—Bishops, Priests, and Deacons.* "And lo!" he said, "I am with you always, even unto the end of the world."

Dr. Outram, in his very learned work, *De Sacrificiis*, (lib. ii. cap. 3.) perfectly agrees with St. Chrysostom as to the meaning and import of our Redeemer's divinely-gracious word. He proves that *sanctify* there means *offer sacrifice*, and implies in that place, our Lord's voluntary offering himself to suffer a bloody death for us; which actually followed, being the second step of his salutary and all-redeeming achievement. The third, the completion of all, took place when He entered, with His own blood, into heaven itself, to make perpetual intercession for us, and bring us to God; as his type, the Jewish high priest carried the blood and incense of the great annual atonement within the veil, into the holy of holies, the figure of the heaven of heavens.

The voluntary oblation of our divine Redeemer, who, of his unspeakable love, gave Himself in the Eucharist a free-will offering, to be, by his death, a sacrifice of atonement for the sins of the whole world, is feelingly expressed by St. Gregory Nyssen, one of the most eloquent of the Fathers, could his

* It is evident unto all men reading the holy Scripture and ancient authors, that from the Apostles' time there have been these orders of Ministers in Christ's Church, Bishops, Priests, and Deacons."—*Preface to the Ordinal.*

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energetic words be well rendered into our language. They are in the first of His Paschal Orations, to this purpose: "He, whose life no man could take from Him, ordering all things at his own disposal, did not wait till the traitor's paction should take effect, nor tarry till the nocturnal band advanced to take him as a thief, nor delay till Pilate should pronounce his iniquitous sentence. Precluding such deeds of wickedness from seeming to have any part to act in man's salvation, He, before their commencement, by his sacerdotal act, of efficacy inscrutable and unutterable, presented himself an offering and sacrifice for us—Himself, as well the Priest, as the Lamb of God, that taketh away the sin of the world. If it be asked, when did he this? It was, when He made his own body and blood meat and drink to his attendants. Then, of his own free will, in mystery ineffable, He offered the sacrifice of Himself." *

Thus clear and pathetic is the holy man, as were all the ancients, upon this most important point of our Lord's merciful and gracious economy towards our redemption, by making the voluntary oblation or sacrifice of Himself under the symbols of bread and wine, and calling them, and in effect making them his body and blood, broken and shed; while his natural, substantial body, with his blood in his veins, unbroken and unshed, stood divinely ministering, and as yet untouched by any hostile hand. But this has been strangely overlooked by the generality of the moderns; although it utterly precludes the astonishing doctrine of transubstantiation on the one hand, and firmly establishes the doctrine of the meritorious atonement, made by His death for our redemption, against the Socinians, and all of that stamp, on the other.

Thus then, as by his own words we are instructed, our divine adorable Redeemer did, of his own free will, with love unspeakable, give Himself for us under substituted symbols or representations; giving way, and yielding Himself

* S. Greg. Nyss. Opera, tom. iii. Paris 1638.

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to the actual performance of the mactation or slaying of the sacrifice. In virtue of what He then did, and had given himself up to suffer in His bitter agony and bloody death, he devoutly said, in that most solemn prayer in the 17th chapter of St. John's Gospel—the prayer for the whole state and perfect unity of his church, as it may well be called—which followed the oblation of Himself, "I have finished the work which thou gavest me to do." His part, by his thus willingly offering Himself to suffer and die, He had then finished. The remaining part, was the bloody and malicious work of men and devils, who tortured and mangled His immaculate, blessed body, and injected inconceivable horrors and unknown sufferings into His most holy soul, in that hour of dismal darkness and dereliction, when all sensible comfort was suspended. At length, when He had endured to the utmost extremity, and both parts, his own and that of his enemies, were accomplished, He finally said, "It is finished;" and, bowing his head, gave up his human spirit into the hands of His Father, and expired—by that His most precious death, paying the full price of our redemption. It seems, therefore, to be somewhere very well expressed, that, "in the Eucharist, our blessed Redeemer suffered and died *in will*, and on the cross, he suffered and died *in deed*."—the Just for the unjust, that He might bring us to God: an atonement for sinners, an offering and a sacrifice to God, for a sweet-smelling savour—the only sacrifice that could propitiate divine justice, and reconcile God to man.

As this grand and absolutely-meritorious sacrifice, of infinite value in and of itself, had been shadowed out and typified or prefigured by instituted sacrifice from the fall, so it would plainly appear to have been our Lord's will in this divine institution of the Eucharist, to provide for its commemoration, and the application of its benefits to the end of time; to shew forth before the Father, and plead the merit of His death, till He come from heaven to judge the world. Such commemorative sacrifice now, by the offering of bread

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and wine, as the figures of his body broken and blood shed, can no more detract from the all-sufficiency of the One Original, than did the many and various sacrifices which were instituted, and prevailed from the beginning. On the contrary, the sacrifice of the Eucharist reflects all its worth and value upon that grand Archetype, the sacrifice which Christ himself offered, and perfected by His death upon the cross, the glory of which it illustrates and perpetuates, by applying the virtue of it. It keeps, thereby, the atonement which Christ made by his death, constantly in view, as the object of our faith and hope, and inflaming our charity or love;—the christian sacrifice looking back to the divine Redeemer's sacrifice now actually accomplished, as all the preceding looked forward to it as their completion, their centre and source of virtue. Before the all-redeeming blood was actually shed, the offering of bloody sacrifices in most lively manner prefigured it. But after the ransom of infinite price was paid, and death, the doom of man's disobedience, was undergone by Him, whose death was a full, perfect, and all-sufficient satisfaction for the sins of the whole world; His personal blood, the blood of God incarnate, fulfilled completely the type of bloody sacrifices, and they ceased accordingly, their prefiguration being accomplished. But in their stead, as long as sinful man is upon the earth, his access to, and acceptance with God is by sacrifice—no longer prefigurative of what was to come, but commemorative, with praise and thanksgiving of what, to our great and endless comfort, has been perfectly performed. No longer confined to Judea, and the limited priesthood of Aaron, the divine and eternal High Priest after the order of Melchisedec, having made the oblation of His all-prevailing sacrifice, under the symbols of bread and wine, left these symbolical pledges to be the sacrifice of his universal church, embracing Gentiles as well as Jews, to the end of the world. And thereby, his prophecy is fulfilled: "From the rising of the sun even unto the going down of the same, my Name shall be great among the Gentiles; and in every place incense shall be offered unto

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my name, and a pure offering :" (Mal. i. 11.) the *Mincha,* the meat and drink offering, succeeding that of the bloody sacrifices. And this too was prefigured under the Law, the sacrifice of fine flour, with its quantity of wine, being subjoined to the other, and its handful burned for a memorial upon the altar, to bring the whole, as it were, in remembrance before God.

Now, that the bread and cup of our Lord's divine institution are to be presented to God, as the prevailing memorial of his Son's death and passion, is easily and fully to be inferred from that his most affecting command, " Do this in remembrance of me." By these ever memorable words, the Apostles and their successors were authorised and enjoined to celebrate, and all Christians, the disciples of Christ, to frequent this divine service. Christ's own part, once performed, never could be repeated. None but the eternal High Priest himself, God and Man in one person, was worthy or qualified to offer the real, natural substance ; and the imagination of any creature's pretending to repeat *that* sacrifice, and offer ten thousand times in ten thousand places the same substantial flesh and blood of Christ, which hung upon the cross, is shocking to the mind. But of that one only sacrifice once offered,—in virtue of which He for ever pleads by his intercession for us in the highest heavens, where, in his human nature glorified inconceivably, He will remain until the time of the restitution of all things,—He has, to our unspeakable benefit, left behind Him the memorial and representation upon earth, a commemorative sacrifice, to be presented by delegated priesthood, in succession from those his Apostles, in order to apply the inexhaustible virtue of the original sacrifice, for the salvation of men, as long as the world shall last.

In this light the institution of the Christian sacrifice was viewed by the most early writers of the Christian Church, and everywhere practised with one consent. And this unanimous testimony of the belief of primitive antiquity is our best guide to the right understanding of the short account of the sublime

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institution by the three Evangelists and St. Paul, connecting with them our Lord's previous sermon at Capernaum, (St. John vi. 27, &c.)

From these we learn, that, as they understood the words of institution, our divine Redeemer and Saviour, after his last paschal supper, in the company of his Apostles, instituted the Christian passover, to be the memorial of a better redemption, whereof the former, from Egypt, was only a type or shadow. He took bread, and set it apart to represent his body, considered as broken or bruised for the sins of the world; and therefore he broke the bread with his own hands, to signify by such a sign, His voluntary surrender of Himself into the hands of his crucifiers, thus making the bread the authoritative figure or symbol of his body. And to signify His complete or perfect death, by the separation of his blood from his body —the blood being the life thereof—He took the cup, and consecrated or separated it, to signify or represent his blood, so shed or poured out.

We are not expressly told what was in the cup. That there was wine in it, is certain from that expression of our Lord, "I will not drink henceforth of this fruit of the vine;" which phrase, however, among the Jews meant wine diluted, or mixed with water. Pure or unmingled wine was called by them "the fruit of the tree," or "the pure blood of the grape." A mixed cup it was that the Jews used after the paschal supper, in what was called the *post-cœnium*, or after-supper. Now, it was this cup after supper, which our Lord took into his sacred hands, and set apart to represent His blood, considered as shed for the remission of sins, by the wound in His side. Our most merciful Redeemer no doubt shed much blood, and all for us ungrateful sinners, in the previous part of his passion. His wondrous inconceivable agony in the garden of Gethsemane, agitated his sacred frame to a degree so amazing, that he sweated, as it were great drops of blood, falling down to the ground. He was cruelly scourged with great loss of blood, that by His stripes

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we might be healed. The piercing of His blessed hands and feet with nails so great as to fix the weight of His body to the wood of the cross, tearing veins and arteries in the most feeling parts, no doubt brought effusion of blood. But no suffering short of His death was sufficient, in the eye of divine justice, to ransom man from death, and destroy the dominion of the Devil; whose head He came to bruise, by the bruising of his own heel, conquering death by death itself. And, therefore, after he had expired, to ascertain that he was actually and undoubtedly dead, one of the four Roman soldiers who had nailed him to the cross "pierced his side, and forthwith came there out blood and water." Upon this the inspired Evangelist lays particular stress, as if it had been more eminently, and in a special manner, the blood of our redemption: "He that saw it bare record, and his record is true: and He knoweth that he saith true, that ye might believe." (St. John, xix. 34, 35.)

Of this blood and water, which flowed from our sacrificed Saviour, dead upon the cross, a cup of wine mixed with water was the fittest symbol. And thus the instituted commemoration corresponds with the foreshadowing type. For, in the 24th chapter of Exodus, we have recorded that solemn sacrifice, by which the Mosaic covenant—the virtue of which consisted wholly in its relation to Christ—was struck. Now, in that place, there is mention made of blood only: but we are assured by the inspired author to the Hebrews, that it was mingled with water. "For," says he, "when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, *with water*, and scarlet wool and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you." (Heb. ix. 19, 20.) And our Lord, taking a cup of wine and water for the life-giving figure of his blood, and giving it to the Apostles for their cleansing, as by the blood of sprinkling, said, "This is my blood of the new testament."

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The most early Christian writers, next after the Apostles, certify us, that the mixed cup was matter of the original institution, and was universally practised by the church. St. Justin Martyr, lived within fifty years of St. John, and could not be ignorant of the Apostolic practice; and he expressly and repeatedly informs us, that the elements of the Eucharist were bread and wine and water. The holy martyrs, St. Irenæus and St. Cyprian, attest the same; and the continuance of it by the universal church is incontestible. St. Cyprian, in particular, whose writings give us very clear views of the constitution and worship of the primitive church, has a long Epistle, his 63d, addressed to Cæcilius, in which he insists very earnestly, that to the integrity of the Eucharistic cup there must be both water and wine. He and the other fathers who mention the practice, as part of the original institution,—which is sufficient ground to rest upon,—adduce, according to the piety and spiritual feeling of those early times, many devout and elevating observations upon this mixture, all terminating in Him, who, as St. John says, "came by water and blood; not by water only, but by water and blood; and it is the Spirit that beareth witness, because the Spirit is truth," (1 St. John, v. 6.) As his divine nature in the Godhead, one with the Father and the Holy Ghost, is established by the following words, "There are three that bare record in heaven, the Father, the Word, and the Holy Ghost;" so his death upon the cross attested the truth of His human nature, that He had a body mortal like ours, but pure and spotless; which the issue of blood and water from his side proved to be dead, after He had breathed out his human soul, when he had devoutly said, in dying for us, "Father, into thy hands I commend *my Spirit*."

These materials, then, of his own appointment, our divine Redeemer, God and man in one person, acting as a Priest, after the order of Melchisedec,—whose sacrifice, typical of His, was the pure offering of bread and wine,—took and offered to God, and by them, as pledges and substitutes,

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offered Himself, in his own free will, and of his infinite love, to suffer and die for the sins of the world. In giving the bread, he gave his body; in giving to God the cup, he gave his blood, as his own words plainly declared. "This is my body which *is* given,"—which is now presently given,—"This is my blood, which *is* shed for you."

That this is the true interpretation of the words of institution, is confirmed by the language of the most early fathers and instructors of the church, who lived in the ages next to the divinely-inspired Apostles, and had in all respects the best advantages for knowing the meaning of their words. And here, to mention no other, the holy father and ever-memorable martyr, St. Cyprian, to this purpose writes, in the above-mentioned Epistle; understanding our Lord's manner of offering the sacrifice of himself to have been prefigured by the bread and wine of Melchisedec, in which all the fathers are unanimous:—"We see the mystery [the Latin word is *sacrament*] of the sacrifice prefigured in the priest Melchisedec; as divine scripture says, 'Melchisedec, king of Salem, brought forth bread and wine; and he was the priest of the most high God.' But that Melchisedec was a type of Christ, the Holy Ghost declares in the book of Psalms. And who is more properly priest of the most high God, than our Lord Jesus Christ, who offered sacrifice to God his Father, and offered the same as Melchisedec had offered, that is, bread and wine, His own body and blood, represented by bread and wine, as pledges of His body and blood, which the day after hung upon the cross, a sacrifice for the sins of the world?"

But, in his love, which passeth all understanding, our ever-blessed Lord would become a sacrament *to* us, as well as a sacrifice *for* us. Never, therefore, can we sufficiently thank and praise "Almighty God, our heavenly Father, for that He hath given his Son, our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in the holy sacrament."* He, of his unspeakable love and

* Exhortation before the Holy Communion.

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mercy, gave Himself *for* us, that He might give Himself *to* us, for our health and life—He, as he said, being "the bread of life." Now, that this mysterious food might nourish us, He first quickened it by his Spirit, imparting to this bread and cup the divine virtue and efficacy of His body and blood. To this purpose, He blessed the bread and cup, or addressed himself by prayer to the eternal Father, that He would, by his Spirit, the Author of all benediction and sanctification, so operate upon these elements, and infuse such spiritual qualities into them, as to make them the communion or communication of his body and blood. And thus he explained to his astonished hearers at Capernaum, that, when he spoke of eating his flesh, and drinking his blood, he did not mean the natural substance, but the spiritual efficacy of them. "It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." (St. John, vi. 63.)

In the history of this divine institution, then, we clearly trace these three things which our Saviour did:—1. He took bread, and the cup of the Jewish paschal supper, and set them apart, separated or consecrated them, so far as to be the representative figures, symbols or substitutes of his body and blood. 2. He offered them in sacrifice to God, and thereby, or by these pledges, voluntarily gave or offered to God his body and blood, as a sacrifice to be slain upon the cross for the sins of the whole world. 3. He blessed them, that they might become his body and blood, not in bare figure or representation only, as they were made by his separation of them before, but in efficacy, power, and life-giving virtue. And as such He gave them, with those words of delivery, which are the ground of our faith and hope. "This is my body, which is given for you;" "This is my blood, which is shed for you."

Agreeably to this order, the Eucharistic service of the church was framed, and so it is to be found in all the ancient liturgies, until the Roman first departed from it. But all other churches, African, Greek, Syrian, and over all the East, to that of

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Malabar, however divided among themselves in other respects, exhibit here the most harmonious concurrence; which is a convincing proof that such was our divine Redeemer's most holy institution, according to which his Apostles practised, and instructed their successors. For, after He, our eternal High Priest, had performed his own oblation of Himself once offered,—that one, all-sufficient Sacrifice, which gave virtue to all the rest, before as well as after his appearing, He authorised and commanded his Apostles, and in them all their successors in the Christian priesthood, to do as He had done, although not to the same end. For what He did was in order to his actual death, of inexhaustible merit; whereas what we do, is in order to commemorate and receive the mercies and blessings of it; to perpetuate, under the figures or representations which He had appointed, the memorial of His death and sacrifice, to plead his merits with the Father, and obtain all the benefits which by his death He purchased for mankind —pardon, grace, and eternal glory. "*Do* this," he said, "in *remembrance* of me."

Men of great worth and learning have shewn, and those of but moderate attainments in reading must observe, that, according to the Hebrew and Greek language of the Old Testament, which is followed in its genius by that of the New, the word here rendered *Do* really means *offer*; for it is often applied to the materials of sacrifice, and the word in this place refers to the bread and cup. Now, to *do sacrifice*, plainly means to *offer* it. To instance only in that remarkable prophecy by Isaiah, already quoted, pointing to the conversion and worship of the Gentiles: "In that day shall there be an altar to the Lord, in the midst of the land of Egypt. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall DO sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it," (Isa. xix. 19, 21.) They shall, as one might be induced to paraphrase the words, offer the Eucharist, the sacrifice of thanksgiving, and pay their vows unto the most High, (Psalm i. 14.)

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It should be understood also, that the word here translated *remembrance*, is the same which the ancient translators, commonly called the *Septuagint*, (with whose Greek, as above remarked, that of the New Testament corresponds,) use to express the word, which our translation renders the *memorial* of a sacrifice, that which brought the whole in remembrance before God. The commandment of our Lord, therefore, to his church, is of this import:—"Offer bread and wine, according to my institution, in sacrifice to God, for my memorial, or for a memorial of me, to shew forth, or bring my passion and death in remembrance before Him, and so render Him favourable and propitious to you."

It appears then, from the scriptures, (and the most early fathers so understood them), that this most sacred ordinance is both a sacrifice and a sacrament. It is first, in solemn celebration, *given* to *God*, as the representative body and blood of his Son; and then, sanctified by the Holy Ghost, it is returned, or *given to us* by God, as His life-giving, virtual, or efficacious body and blood, for the preservation of our souls and bodies unto everlasting life. This twofold design and end of the institution is very evident from our Lord's own word and deed. When he administered the blessed bread and cup to his Apostles, he said,—"Take, eat," "drink;" "this is my body, this is my blood, given and shed for you;" —given *for* you in sacrifice, given *to* you in sacrament. For, let it be said, in a word, Sacrifice is *a gift to God*, Sacrament is *a gift from God*; and this divine institution has the nature of both. Its whole virtue, its entire value, is derived from its great Original, its author and institutor, its very life. He, it must ever be remembered, and deeply impressed upon the heart, is the only Priest, the only Sacrifice, in whom, for His own sake, the Father is well pleased, and, in whose atoning sacrifice, of infinite merit, He smells a savour of rest,—his infinite justice, offended by sin, being completely satisfied. All other sacrifices He accepts only for His sake, and for the relation which they bear to Him. Considered in themselves,

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and without this reference and connection, they are naught and of no avail. "Sacrifice and offering thou wouldest not (said He); but a Body hast thou prepared me. Lo, I come to DO thy will, O God,"—to *offer* the sacrifice in which thou dost acquiesce, and art well pleased, (Heb. x. 5, &c.)

Of this essentially and absolutely propitiatory sacrifice, the bread and cup in the Eucharist are (it may be repeated) the remembrancers before God, the tokens, as it were, of his Son's death and passion; upon which He looks propitiously, and for the sake of what they represent, extends His mercy and grace to the well-disposed,—to those who approach with penitent, faithful, and obedient hearts. By them, offered according to His appointment, we shew forth the Lord's death till He come; shew it forth before God, (like its type, the shew-bread of the Jewish temple); and, speaking after the manner of men, put Him in remembrance, as it were, of that everlasting covenant, of which His well-beloved Son is the Mediator. It is thus that God himself speaks to our low conceptions, when, (for instance), having instituted the rainbow as a memorial sign, he says, "The bow shall be in the cloud, and I will look upon it, that I may *remember* the everlasting covenant between God and every living creature of all flesh that is upon the earth," (Gen. ix. 16.)

This remembrance—the *continual* remembrance of the sacrifice of the death of Christ, is the great and primary design of the blessed institution; that is, to be a memorial before God, and not merely to stir up in our own minds the remembrance of the sufferings and death of our dear Redeemer. That, to be sure, is a necessary attendant upon the celebration, and is at all times deeply fixed in the devout mind; but it is not the first or principal design, which clearly is, to impress us with a sense of our natural unworthiness and insufficiency to approach the divine Majesty, and that our only access is through the mediation and satisfaction of our divine Redeemer here exhibited, by whom alone we can come to the Father and in whose name all our prayers and addresses must be presented.

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Thus, we enforce every prayer *through Jesus Christ*, but still more hopefully and prevalently when we offer them in the Eucharist, which is the sacrifice of prayer, as well as of praise and thanksgiving. Sacrifice was ever understood to be a mode of prayer and supplication, founded upon the grand all-powerful Sacrifice of infinite merit and value. "Cease not to cry unto the Lord our God for us," said the people to Samuel, when in danger of being everwhelmed by the Philistines, (1 Sam. vii. 8, 9.) ; and Samuel thereupon, as the most prevailing mode of address, "took a sucking lamb, and offered it for a burnt-offering ;"—pointing to that immaculate Lamb of God, who appeaseth the wrath of God, directed against the only object of his infinite hatred, the sin of the world, and procured for us pardon and peace, with victory over our spiritual enemies.

Thus, then, the sacrificial nature of the holy Eucharist appears from our Saviour's own words, in the original institution ; when, under the symbols of bread and wine, which He substituted to represent His body and blood, He offered himself a sacrifice, to be slain upon the cross, for the sins of the world.

The Christian sacrifice and altar may also be traced in that passage of St. Paul to the Corinthians, (1 Cor. x.), where he draws the parallel or comparison between this divine institution and the sacrifices of the Jews and Gentiles. Reprobating those horribly perverted sacrifices of the heathens, he says, "Ye cannot be partakers of the Lord's table, and of the table of devils ;" on which tables or altars, impious and abominable sacrifices or meats had been previously offered to idols,—which, as far as they were any thing, were demons or devils, —and which meats, by being given to and received from them, maintained communion with them, which consists in giving and receiving. This, to render it an argument by comparison, implies, that what Christians eat in the church, as the mean of fellowship or communion with God, the one only God, is, in like manner, first offered in sacrifice to Him, and then re-

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ceived in spiritual gift from him ; and this most solemn worship was plainly contrary in its tendency and purpose, and altogether inconsistent with attendance upon the idolatrous sacrifices, or any participation in them.

We call that, upon which the gifts to be presented to God, are laid, sometimes the holy *Altar*, and sometimes the holy *Table*. In respect of the sacrifice, *Altar*, upon which the holy gifts are offered, is the name ; and for the sacrament, the feast upon that sacrifice, it is called *Table*, from which our Lord feeds his children with heavenly nourishment. And thus, in the words of the prophet, *Altar* and *Table* are names of the same thing :—" The *Altar* of wood was three cubits high : And he said unto me, This is the *table* that is before the Lord." (Ezek. xli. 22.)

The christian sacrifice is very probably to be found also in that text of St. Paul to the Romans, (Rom. xv. 16, 17,) wherein he declares the official grace given to him of God, to consist in this—" that I," says he, " should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up"—*sacrificing*, as it is rendered in the margin—" of the Gentiles might be acceptable, being sanctified by the Holy Ghost. I have therefore whereof I may glory through Jesus Christ, in those things which pertain to God." Now he tells us in his Epistle to the Hebrews, that " every high priest taken from among men, is ordained for men, in things pertaining to God, that he may offer both gifts and sacrifices for sins. And no man taketh this honour unto himself, but he that is called of God, as was Aaron." (Heb. v. 1, 4.) And he adds the example of Christ, who in his mediatorial capacity, God-man, took not this glory to Himself, but received it from the Father. This honour, the honour of priesthood, being committed to the Apostle, he calls his function, that wherein he may glory through Jesus Christ, who is the only absolute Priest, as well as sacrifice, in itself of intrinsic and infinite merit. All others, from the beginning to the end of the world, when duly ordained, according to His appointment, are priests, but only

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with relation to Him, and acting in His name, as His delegates, authorised so to act. With his commission they must be invested; otherwise it would be a frightful usurpation to pretend to personate Christ and offer sacrifice, as various examples in Scripture shew—that of Korah and his company, Saul in a time of strait, Uzziah, and others. The Christian sacrifice being no less holy than those which preceded it, but much more so, the greatest attention must be paid to the validity of commission in the offerers of it. The Apostles undoubtedly received such authority from Christ himself. And unless Christ shall appear in person to ordain any as visibly, and with as sufficient credentials as He ordained them, the sacerdotal power can only be had in continued succession from those original Apostles, with whom, and their duly commissioned successors, Christ promised to be to the last day: "Lo!" he said, "I am with you alway, even unto the end of the world:" and so, by Christ's commission, and His presence with them, in this memorial sacrifice, they shew forth His death until His second coming.

From such authorities of Scripture, we may firmly conclude that the Lord's supper is a sacrifice, as well as a sacrament; as being first offered or given to God, to plead the merits of His Son's death and passion, and then received from him, as the conveyance of all the benefits purchased for us thereby, the communion of the body and blood of Christ. As such it was considered and celebrated by the church from the beginning; and this early and universal belief and practice establish most surely the true sense and interpretation of the texts which have been adduced.

After the divinely-inspired writings of the Apostles, the Epistle of St. Clement, St. Paul's fellow-labourer, which he wrote to the Corinthians, may justly have place. It indeed exemplifies the great usefulness of those early writings for the illustration of the inspired Scriptures.

The tendency to faction and schism, which unhappily prevailed among the Corinthians, even while under the inspec-

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tion and government of the Apostle, continued, or rather broke out afresh, after his decease. And therefore his survivor St. Clement, who had succeeded to the See of Rome, wrote and sent to Corinth, that admirable Epistle, acknowledged by all to be his genuine work, in order to quiet and cure the deplored distemper. Among various arguments and applications to that purpose, he sets forth the necessity and duty of unity and subordination in the body of the Church, in consideration of the divinely-constituted orders and services, which God prescribed and enjoined to his former people. From that he reasons to its continuance under the new dispensation,—the unchangeable Majesty being uniform in his purpose, requiring ever unity, peace, and good order to be observed in his church, under pain of his high displeasure. St. Clement therefore argues from the holy ministry appointed for the literal Israelites, to similar, laid down and charged upon the spiritual posterity of Abraham, in whom all the families of the earth were to be blessed, and made the mystical Israel of God. "We ought, therefore," says he, "to do all things in order, whatsoever our Lord hath commanded us to do, performing our offerings and liturgies at their appointed seasons. For He has ordained, by his supreme will and authority, both where and by what persons they are to be performed; that so, all things being done in holiness, according to his good pleasure, may be acceptable to Him. For the chief priest has his proper offices, [liturgies], and to the priests their proper place is appointed, and to the Levites belong their proper ministrations, and the layman is confined within the bounds of what is commanded to laymen. Let every one of you, brethren, give thanks to God in his proper station, with a good conscience, and with all gravity, not exceeding the rule of his appointed ministry [liturgy]. For it would be no small sin in us, should we cast off those from their liturgy, who unblameably and with pious reverence *offer the gifts*." The great fault of the factious Corinthians, was their preference of one in the sacred ministry above another, on account of some

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superior endowments; whereas our Lord's authority was to be regarded, and no one of his commissioned servants was to be slighted, while without blame he performed the duties of his function, the highest part of which the Apostolic Father here calls the *offering of the gifts*, alluding plainly to the *gifts* and *altar* preached by our Lord in his sermon on the mount; which was foretold in the 50th Psalm, under the designation of the *sacrifice of praise*, the channel of salvation, as St. Clement, already quoted, observes upon the words. Putting the Corinthians in mind, that the Christian priesthood, ordained to offer such gifts, was not a matter of human appointment or cognizance, but of divine institution, he refers them to its original: how that the Apostles, sent by Christ, as He was by the Father, "went abroad, publishing that the kingdom of God was at hand;" and thus, preaching through countries and cities, ordained the first fruits of their planting, to be Bishops and Deacons of such as should believe, having first proved them by the Spirit. Nor was this any new thing; for, long before, it was written concerning bishops and deacons, in a certain place of scripture, (Isa. lx. 17. according to the Septuagint or Greek translation)—"I will appoint their bishops in righteousness, and their deacons in faith." Thus, what the evangelical prophet Isaiah foretold, (Isa. lxvi. 21.), we find the Apostle's fellow-labourer declaring to have been fulfilled—priests and Levites, and sacrifice implied in priesthood, instituted for, and obligatory upon the Gentile church, among all nations, in manner similar, although more extended and elevated, than that of the Jewish:—all but one church and one priesthood, the priesthood of Christ, represented and applied by those divine institutions, and appointed to excite and cherish the hope of fallen man, and communicate to him the saving grace of spiritual life and eternal glory, which was lost in Adam, but regained in Christ.

The Epistles of St. Clement's contemporary, the holy martyr, St. Ignatius, ordained bishop of Antioch by the Apostles, strongly and expressly maintained the divinely-constituted

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Episcopacy and Christian altar, the authority and importance of which they place in the clearest noon-day light;—so very clear, indeed, that those whose new model in latter times does not square with the doctrine and practice inculcated in them, strain every nerve to set their testimony aside as forged evidence. But the very learned and judicious Bishop Pearson, after due discrimination, has unanswerably established their credit; so that, after his vindication of them, nothing but that degree of prejudice, which shuts its eye that it may not be hurt by the light, has continued to oppose them. Isaac Vossius, the learned son of a most learned father, has great praise for standing up in their defence; and, what is rather remarkable, Vedelius of Geneva was induced to venerate and publish them. Both these appeared before the excellent bishop of Chester became their champion; vindicating, as stated in them, the holy *discipline* of the church, divinely founded; as in his renowned work upon the Creed, he has maintained and elucidated the Apostolic *doctrine*, the faith once delivered to the saints.

In those Epistles of the holy Apostolic father, St. Ignatius, whose blood bore witness to his belief and doctrine, the Christian priesthood and altar, as our Lord's institution, are to be seen in the clearest light, and the most reverential adherence to them pressed upon the faithful in the most earnest manner. The holy orders of the church, corresponding with those of the Mosaic dispensation,—bishops, priests, and deacons,—the Christian high-priest, priests, and Levites, with the authority committed and left to them by Christ, and the necessity of their ministry to the valid administration of divine institutions, are plainly asserted. "Be not deceived," says he, in his Epistle to the Ephesians; "he that is not within the altar is deprived of the bread of God." The bread of God, in scripture style, it is well known, signifies sacrifice offered to God. Thus he exhorts the Magnesians: "Come ye altogether, as unto one temple of God, as to one altar, as to one Jesus Christ." For those blessed men resolved all into that

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adorable name, regarding all only as coming from Him, and leading to Him, who is all in all. To the same purpose are his words to the Philadelphians: "Be industrious to partake all of the same Eucharist. For there is but one flesh of our Lord Jesus Christ, and one cup in the unity of his blood; one altar; as also there is but one bishop, with his presbyters and the deacons, my fellow-servants; that whatsoever ye do, ye may do it according to God;"—having regard, that is, to his holy will and pleasure only in it. Again, to the Ephesians he thus feelingly writes: "Let all assemble together in one faith and one Jesus Christ, obeying your bishop and the presbyters with entire affection, breaking the one bread, which is the medicine of immortality, our antidote that we shall not die, but live for ever in Christ Jesus." Exhorting the Trallians to keep themselves untainted by the poison of heretics, "So it shall be," he says, "if you are not puffed up, but continue inseparable from Jesus Christ our God, and from your bishop, and from the commands of the Apostles. He that is within the altar is pure; but he that is without, he that does any thing without the bishops, and the presbyters, and the deacons, is not pure in his conscience." To the Smyrneans, of whom St. Polycarp was bishop, he thus writes: "Let no man do any thing of what belongs to the church, in separation from the bishop. Let that Eucharist be looked upon as firm and stable which is offered by the bishop, or by whom he has authorised. Without the bishop it is not lawful to baptise, or to celebrate the feast of love. But whatsoever he shall approve, that is also pleasing to God, that so whatsoever is done may be safe, and well established."

Many such admonitions are to be found in those Epistles which he wrote to the several churches, as he went along to his martyrdom, all establishing altar, priest, and sacrifice, inseparably connected, as of divine institution, any one of them embracing the other two, and all left by Christ in legacy to his Church.

Those pressing injunctions of subjection to the bishops, it

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may be observed, were at that time particularly requisite, in order to maintain peace and unity. The divinely-inspired Apostles, of whom the last surviving was St. John, had all been called to their blessed rest. But, before their departure, they had taken care to provide for succession from them, in all parts of the Christian world, as Christ himself had directed and constituted his spiritual kingdom. But their successors were ordained and elevated from among those who had been their equals in the order of presbyters. And such is human nature even in the best of men, that the great enemy of unity and quiet subjection would attempt to stir up that spirit of envy, which naturally lurketh in us, and is hostile to the spirit of peace and meek subordination and submission to God's ordinance. Hence arose that turbulence and discontent in the church of Corinth, to quell and compose which St. Clement wrote and sent his admirably-conciliating Epistle. To prevent and guard against the like in other churches, so ruinous and unseemly in every society, but in the church of Christ monstrously unchristian, the holy Bishop of Antioch, who was in the first Apostolic succession, but whose sole ambition was to die for Christ, particularly inculcates submission, and strict adherence to the bishops, as the heads or chief governors under Christ, of their several particular churches, which, all consisting of similar parts, each a pattern of the whole, make up in one faith and fellowship the holy, catholic, and apostolic church, of which Christ is the life-giving Head, and sole supreme Governor.

The Apostles, commissioned by Christ to go into all the world to preach and apply the glad tidings of salvation by Him, when, by His grace, they had made converts, ordained elders, that is, presbyters or priests, in every city. But they kept this power of ordination, with what we now call the Episcopal government, over those whom they had ordained, in their own hands ; as their Lord had done with respect to themselves, until He was about to leave them ; and then he enlarged their commission to full extent, sending them as

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He was sent by the Father. The Apostles, in like manner, when the circumstances of the church required it, promoted from among the presbyters one of their number, to their own Apostolic order: and, at first, we find that they were called Apostles—as Epaphroditus, Apostle of the Philippians—till, in great humility, they left that title to distinguish those who had been ordained immediately by Christ himself. Thus, St. Paul, when he was about to leave the Eastern parts, and direct his enlightening course, like the sun in the heavens, to the utmost bounds of the West, as St. Clement expresseth it, ordained Timothy to be the first bishop of Ephesus, with power to ordain presbyters and deacons. To Titus, he committed the Episcopate of Crete, to Epaphroditus, of Philippi, thus filling up, as occasion required, in limited bounds, his widely-extended province. In like manner, it was that St. John provided for the seven churches in lesser Asia, giving to each, by the Holy Ghost, its proper Angel—a word of like import as Apostle—its diocesan Bishop, as we now speak.

We must, therefore, distinguish between the state of the church, while it was in planting by the apostolic power, and after it was completly filled and constituted; and the most rigid Episcopalian will see and acknowledge the truth of St. Jerome's observation, with regard to the second order of the clergy.* It is perfectly plain that first, after our Saviour's

* By attending to this distinction, Blondel's Work in behalf of Presbytery, will appear to rest upon a mis-statement, and all the learning of it to be mis-spent. The ministry of the church was never more strongly or clearly Episcopalian than during the lives of the apostles, in the three orders of apostles, presbyters, and deacons. And, after their decease, the three orders divinely instituted, which they left behind them, still continued as before; only the first order adopted and appropriated to themselves the more humble title of bishops, leaving that of apostles to distinguish those who had been immediately ordained by Christ in person.

But the learned Blondel makes a concession which is quite enough for the cause of diocesan Episcopacy, which he owns was universally established as the government of the church, before the year of our Lord 140. And no sound imagination can suppose, that within 50 years after the death of St. John, the church, all over the earth, under the difficulty of correspondence which then existed, could have agreed to

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ascension to his throne in the glory of the Father, the presbyters ordained to the sacred ministry were in parity; but the Apostles were their bishops, the supreme governors of the church—priests and deacons, clergy and people—under Christ, the Head over all, vested with all power in heaven and earth. But, as the spiritual power which he gave them, ministering to man's salvation, (quite distinct from the miraculous powers and infallible inspiration at first requisite) was to be perpetuated to the end of the world; they did—as themselves were raised by Christ from an inferior order—in like manner ordain fit persons from among the presbyters, to fill their own places after their decease, and be their coadjutors or fellow-labourers in limited places, while they survived.—And thus, in and

alter the government of the church which the blessed apostles had left behind them.

In the appendix to Dr Durel's *View of the Government, &c. of the Reformed Churches beyond the Seas*, there is a letter from Dr Peter du Moulin to him, in which are to be read these remarkable words:—"In the year 1651, that great and good man, my Lord Primate Usher, told me that the learned Mr David Blondel had concluded his *Apologia pro Hieronymo*, with words to this purpose: 'By all we have said to assert the rights of the Presbytery, we do not intend to invalidate the ancient and apostolical constitution of Episcopal pre-eminence. But we believe that, wheresoever it is established conformably to the ancient canons, it must be carefully preserved, and wheresoever, by some heat of contention or otherwise, it hath been put down or violated, it ought to be reverently restored.' The good Primate told me, besides, that whereas the book had been written at the earnest request of the Assembly of Westminster, of the Scots especially, who had their agents and leagers in Paris to strengthen their party, by mis-informing the Protestants of France, and winning them to their side; when these agents saw this conclusion of Mr. Blondel's manuscript, they expostulated with him very loud for marring all the good he had done in his book; disappointing the expectation of the Assembly, and shewing himself an enemy instead of a friend to their holy Covenant. This they urged upon him with such vehemency and unwearied importunity, that they prevailed with him to put out that conclusion. Having received that information from a person of such knowledge and integrity as that famous Prelate, yet, for a further confirmation, I told it to Mr. John Blondel, (David's brother) then living in London, who denied that there was any truth in that report, and defended his brother, as much wronged by it. If you think, said I, that I wrong your brother, complain to him of me in your next letter, and remember my kind service to him. Mr. John Blondel did not fail to write to his brother about this. And, three or four weeks after, shewed me a letter from him, wherein he remembered his love to me, and acknowledged that the relation was true."

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from the days of the Apostles, diocesan Episcopacy was the constituted government of Christ's church, and St. Jerome plainly declares it; than whom no ancient ecclesiastical writer speaks more fully for Episcopacy and its divine right. "What Aaron, his sons, and the Levites were in the temple," says he, "that the bishops, the priests, and the deacons are in the church." And thus, the church of Christ—Himself the same yesterday, to-day, and for ever—continues one and the same, through all the ages, patriarchal, Levitical, and evangelical, its constitution and divine service by sacrifice, begging and obtaining acceptance in virtue of Christ's infinitely-meritorious atonement, virtually the same now as before; only adapted to the times posterior to the appearance of the great original, the Life of all, and calculated for all nations to the world's end. This is the ministry and worship which St. Ignatius so earnestly presses upon the attention and obedience of the churches, each under its own bishop, for the honour of our divine Lord, in the religious preservation of unity.

St. Justin Martyr stands next in succession. And his writings, also, in terms that cannot be wrested, conspicuously set forth the Eucharistic sacrifice, and the manner of its celebration; which can be no other than what was delivered and settled by the apostles, immediately after whom he flourished. He reveals more of those high mysteries, particulary in his Apology to the Emperor, than was at that time usual, and for a long time after, because the practice of the Christians in them had been horribly misrepresented. In consequence of which it became necessary to set forth the real truth and fact of them. It was indeed to plain facts that those holy martyrs, —*witnesses* to the truth, as their very title indicates,—were called upon to give their testimony, which they sealed with their blood. It was not to a train of reasoning or logical deduction that they stood up to give their aid; but plainly to declare what was the doctrine that had been originally delivered to them, and what the practices were which Christianity commanded, and they religiously embraced. St. Justin,

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in his dialogue with Trypho, the Jew, plainly states the case between the two dispensations of the same religion, before and after the coming of the divine Author, and proves that the legal sacrifices, which prefigured and foretold it by the law and the prophets, are superseded by the pure offering, prophetically pointed out by Malachi; which, upon the abrogation of the Jewish, should be the sacrifice of the universal church; whereby the divine Name, the only saving Name, should be magnified among the Gentiles, from the rising up of the sun, unto the going down thereof;—the Eucharistic bread and cup, instituted by Christ, as it had been typified by the meat and drink offering under the law, now every where presented through the whole church, throughout the world.

St. Irenæus, the amiable bishop of Lyons, who ranks also in the noble army of martyrs, was the disciple of St. Polycarp, the disciple of St. John. His doctrine, therefore, may be considered as truly apostolic; and his testimony to the eucharistic sacrifice of bread and wine, representative of the body and blood of Christ, the food of divine grace and immortality, are many, and clear, and strong. In his writings, he had to refute the errors of those early heretics who denied the resurrection of the body, and separated between the Creator and the supreme God; and he frequently raises arguments against them from the Eucharist, which he maintains to be the Christian sacrifice, instituted by Christ to be the worship of his church, in place of all the sacrifices that preceded. In place of many that might be adduced, but cannot find room here, let one speak of all, (lib. iv. c. 32.) to this purpose: "Christ, bearing testimony to the prophets that they published the truth, reproved the Jews for having lost sense of it through their own fault; and to his own disciples, giving command that they should offer to God of his own creatures, He took that same species of bread, which is the production of the Creator, and, giving thanks, said, This is my body; and the cup in like manner, which is of the same creation, declaring it to be his blood. Thus, he taught the new oblation

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of the New Testament, which the Church, receiving from the apostles, offers to God throughout the whole world; concerning which, Malachi, among the twelve prophets, foretold, 'From the rising of the sun to the going down of the same, my name shall be great among the Gentiles'—plainly indicating that the former people should cease to offer; but in every place sacrifice shall be offered to me, and that the pure offering;"—the *mincha*, or meat and drink offering, as distinguished from the bloody sacrifices offered before. In the following chapter, adverting to this same sacrifice and its incense;—"The incense," he says, "St. John, in the Apocalypse, explains of the prayers of the Saints." And, in passing, let it be remarked, that here, as well as elsewhere, we have plain proof of the early reception of the *Revelation* into the Canon of Scripture.

All the subsequent fathers, St. Clement of Alexandria, Tertullian, Origen, St. Cyprian, and downward, form a cloud of witnesses to the commemorative sacrifice, representative and yet efficacious and communicative of Christ's body and blood;—consisting of two parts, according to St. Irenæus, an earthly and a heavenly—bread and wine from the earth, but the body and blood of Christ in spirit, power, and heavenly efficacy, after it has received the invocation. Far, indeed, were they from imagining any change in the substance of the bread and wine, but only in their qualities, by the sanctifying power of the divine Spirit;—for so the divine author of the high and heavenly mystery had taught them:—"It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."

The testimonies of the ancient fathers from St. Clemens Romanus downward, arranged in order of time, the Greek and Latin reader may find and examine in Mr. Johnson's Appendix to the first volume of his learned work, entitled, *The Unbloody Sacrifice and Altar unveiled*. To the doctrine of the fathers, all the ancient Liturgies add their testimony in most solemn manner. By the good providence of God, a very

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large number of those liturgies has been handed down to us; and to the feeling mind, the reading of them, in their original languages especially, is delightful, and the awful grandeur in the invocation of the divine Majesty, is sublimely striking. But the English reader is furnished with an excellent translation of a considerable number of them, to which is added a very clear and useful Dissertation upon them by the learned Dr. Thomas Brett.

That these liturgies, in their passage through so many ages, some of them very dark and defiling, have not contracted rust and adventitious deformities, no person will venture to affirm; for the contrary, alas! is too apparent. But in points where they are all in perfect harmony, and all speak the very same sense and meaning, although in different languages and modes of expression, and where the genuine writings of the most early fathers add their concurring testimony, we may, without doubt, conclude, that such devotional doctrines and liturgical practices are "holy, catholic, and apostolical." For they wear the marks of antiquity, universality, and consent; according to the sure test of sound doctrine, the golden rule of St. Vincent of Lerins.

Among the liturgies of the several churches, that of Jerusalem, in point of precedence, most justly puts in its claim; for the church of Jerusalem, if any, may truly be called *The Mother of all Churches.* In Jerusalem and round about it, God incarnate travelled with painful steps, for us ungrateful men, and for our salvation. There, Himself being the Rock immoveable, he founded his church, and assured us that the gates of hell—the powers of darkness—should never prevail against it. There He offered the sacrifice of our redemption, and suffered death upon the cross. There, after He had triumphed over death and the grave by His resurrection, He conferred His Apostolic commission, and promised to be with it to the end of the world. Of the church of Jerusalem, St. James the brother, that is, the cousin-german of our Lord, according to the flesh, was the first bishop, as all acknowledge; and

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this church (from whence, by the Apostles, who went out from it into all the world, all other churches sprung,) set the example, and became the pattern of all other apostolic churches; exhibiting a complete diocese, as we now call such a particular church, having its one proper bishop, with his elders, that is, presbyters or priests, and deacons, and the people adhering to them. The Liturgy of St. James, or of the Church of Jerusalem, we still possess; and of the corruptions, which it has contracted in its descent to later ages, it has been with great learning and judgment cleared, by a most excellent bishop of our own church, the ever memorable Dr. Thomas Rattray, sometime bishop of Dunkeld. It may therefore, as restored to its primitive purity, be considered the most ancient and venerable Eucharistic office extant.*

There are many others, Greek and Latin, and where they all agree, by the best criticism, they may be said to have transmitted to us the true Apostolic doctrine and practice of the blessed Eucharist, both as a sacrifice and a sacrament. For, according to Tertullian's just remark: "Error is various, unstable and multiform, but truth is uniform, and continues the same."

The book called the Apostolical, and sometimes the Clementine Constitutions, is acknowledged by all to be of great antiquity. That it now wears a false title, and was not the genuine work of the Apostles, or of Clement their fellow-labourer, is readily granted. But this does not disparage the work, more than calling the short baptismal creed, the Apostles' creed, or the long one, the creed of St. Athanasius, because it contains the truly apostolic and catholic doctrine, of which St. Athanasius in particular, was a strenuous defender. The Constitutions appear to have been a collection made by some one or more, who would commit to writing the forms of divine worship, discipline, and doctrine, taught and prescribed by the Church, as received from the beginning; and, in this

* See it in the Appendix.

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respect, it is truly a valuable treasure.* It is suspected that the work has fallen into some unsound hand, of Arian stamp, who has infused some degree of that poison into it; if such expressions, which—according to the Oeconomy, as the ancients called the wonderful condescension of the Son, for man's redemption—might have been of orthodox meaning at first, were not afterwards wrested by those unhappy heretics, and perverted to speak their depraved and blasphemous sense. It is much, however, in favour of the claim which that book puts in for early antiquity, that it is altogether free of the grievous corruptions, which, in later ages, insinuated themselves into the worship of the church; when tares were sown by the enemy, in those darkened times, when men slumbered and slept. Not one prayer to saint or angel, or request of the prayers of such, is to be found throughout the whole Book. Instead of praying *to* them, prayers are presented *for* them, as expectants with us of perfect consummation and bliss, when death shall be destroyed, and their glory be completed by the resurrection of their bodies; and mercy, not merit, shall confer reward, according to St. Paul's prayer for his beloved friend Onesiphorus—"The Lord grant unto him, that he may find mercy of the Lord in that day." (2 Tim. i. 18.) In this class of the faithful and happy saints departed, the blessed Virgin herself is commemorated, not as the *object*, but as the *subject* of prayer; following the steps of her Lord as well as her Son, who did not enter into His heavenly glory till after His resurrection. Meantime, the blessed Virgin-mother is undoubtedly the most highly exalted and honoured of all creatures;—the second Person of the all-glorious Trinity having assumed her substance, and united it with the human soul, in one Person with His Divinity, never to be divided. She may therefore, without hesitation be called, as she is by the

* It may be said, that it derived its title, not from its author, but from its subject matter; as we say, the Creed of St. Athanasius; not that he was the writer, but because he earnestly maintained the doctrine of it. Many similar instances of what may be called complimental title, not false assertion, may be found.

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Church, "The Mother of God." She is so named by the third general council, at Ephesus; and her cousin Elizabeth, by the inspiration of the Holy Ghost, called her in terms equivalent, when, meeting her, she cried out in rapture, "Whence is this to me, that the mother of my Lord"—who is God our Saviour—"should come to me?" "All generations" accordingly, as her divine canticle foretold, do "call her blessed." And certainly the highest honour that can be paid to a creature, is due to her. But of *divine* honour, God is jealous, and will not give it to another, it being altogether incommunicable. And yet, it is grievously painful to read in the Offices and Liturgies, Greek and Latin, the many addresses and kneeling adorations presented to the blessed Virgin, and many others; which too plainly encroach upon the divine attributes that belong to Deity alone. But in the Apostolic Constitutions nothing of this kind is to be found; as neither in that other early liturgic work, entitled *Ecclesiastical Hierarchy*, ascribed to Dionysius the Areopagite, by a similar misnomer, as the other is to Clemens Romanus.

The reason of making this observation is, to give the more confidence in receiving, as truly primitive and apostolic, the account of the Eucharistic service, laid down in the Apostolic Constitutions. It happily escaped the corruptions and unsound additions that crept into other liturgies; because it was locked up in a private collection, and not used as the particular office of any particular church; and thus, being out of the way of infection, it remained untainted. The admirably learned and pious Dr. Hickes, who studied with a very critical eye those ancient writings, and has, from his skill in them, clearly refuted the lamentable errors and corruptions of the Church of Rome, * says of it, that it "is the standard and test by which all others are to be tried: and, by comparing those with this, the innovations and additions in after times, be they good or bad, will appear." And another excellent

* See his Controversial Letters.

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divine of the Church of England, the Rev. Mr. Johnson, of Cranbrook, to whose writings upon the nature and design of the holy Eucharist we are very much indebted, says, that he is in his own mind persuaded, that if we had the very words in which St. Peter and St. Paul consecrated the Eucharist, it would not differ in substance from that which is contained in this most ancient liturgy. Mr. Bingham, also, who is of surpassing skill in the antiquities of the Christian Church, makes the office in the Constitutions the judge of all the rest.

In those particulars then, wherein the ancient liturgies of all churches, however locally distant, agree among themselves, and with this, supported also by the testimonies of the ancient Fathers, we may firmly assert that we have the truly scriptural and catholic doctrine of this divine institution. This also is the rule of the Church of England, in her Homily concerning the Sacrament, in which we have these words: "Before all things, this we must be sure of especially, that this Supper be in such wise done and ministered, as our Lord and Saviour did, and commanded to be done; as his holy Apostles used it, and the good Fathers in the primitive Church frequented it."

Now, not to descend to particulars, very good but less essential, all the liturgies, and all the good Fathers of the primitive church, harmoniously concur in asserting, that the materials of the Christian sacrifice are bread and wine—which latter was universally, in those times, mixed with water. "Bread," says St. Justin Martyr, "and wine and water are presented." The holy liturgy, then, calling upon the people to lift up their hearts, and fervently fix their minds in thanksgiving to God for all his mercies, proceeded, in an act of solemn devotion, to separate these elements, that they might be the authoritative symbols, figures, and representatives, of the broken body and shed blood of our divine Redeemer. And this was done by rehearsing over them the words of His institution, which authorised His Apostles, and their successors, thus to celebrate and shew forth His death.

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These words are introduced by a previous Eucharistic address of great solemnity, enumerating all the mercies of God to mankind, from the beginning down to this, the highest crown of all:—of which the Clementine Liturgy makes the following application, in solemn devotion to the eternal Majesty:—"Calling therefore to remembrance those things which He endured for our sakes, we give thanks unto Thee, O God Almighty, not as we ought, but as we are able, and fulfil his institution. For, in the same night that he was betrayed, taking bread into his holy and immaculate hands, and looking up to Thee, his God and Father, and breaking it, he gave it to his disciples, saying, This is the mystery of the New Testament; take of it; eat; This is my body, which is broken for many, for the remission of sins. Likewise also, having mingled the cup with wine and water, and blessed it, he gave it to them, saying, Drink ye all of it; this is my blood, which is shed for many, for the remission of sins; do this in remembrance of me: For as often as ye eat of this bread, and drink of this cup, ye do shew forth my death till I come."

The rehearsal of these words, declaring the original institution, makes the first part of the consecration. The bread and wine are thereby separated and set apart from all common use, and raised to value beyond all the bread and wine in the universe; being, by Christ's institution and authority, made the figures and symbols of His body and blood, who of His wondrous love and desire for our salvation, offered himself a sacrifice for our redemption, under such tokens or substitutes; and commanded that we should, by the Apostolic priesthood, plead the merits of His death, under these representations, to the end of the world. This most ancient Liturgy goes on, accordingly, to offer the Christian sacrifice of bread and wine —not as bread and wine, but as the representative body and blood of Christ, in the following words:—"Wherefore, having in remembrance his passion, death, and resurrection from the dead, his return into heaven, and his future second appearance, when He shall come with glory and power to judge the

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quick and the dead, and to render to every man according to his works: we offer to Thee, our King and our God, according to His institution, this bread and this cup; giving thanks to Thee through Him, that Thou hast thought us worthy to stand before Thee, and to sacrifice unto Thee."

These are the oblatory words, by which the Eucharistic sacrifice is actually offered, and presented to the Father, as the memorial of the infinitely-meritorious passion and death of His Son, in whom He is ever well-pleased, and for His sake looks propitiously upon us. This, then, is the second step or degree of the consecration, by which the Elements are still farther sanctified, as being presented and given to God, and made His in a special manner, the image of His Son, as the Council of Constantinople (assembled in the year 754 to repress image-worship,) called the bread and cup of the Eucharist. And the office, accordingly, proceeds to beg His acceptance of them, and divine blessing upon them, thereby imparting to them the highest degree of consecration:—"And we beseech Thee, that Thou wilt look graciously upon these gifts now lying before Thee, O thou self-sufficient God; and accept them to the honour of thy Christ: And send down thy Holy Spirit, the witness of the sufferings of the Lord Jesus, on this sacrifice, that He may make this bread the body of thy Christ, and this cup the blood of thy Christ; that all who shall partake of them, may be confirmed in godliness, may receive remission of their sins, may be delivered from the devil and his wiles, may be filled with the Holy Ghost, may be made worthy of thy Christ, and may obtain everlasting life, Thou being reconciled to them, O Lord Almighty."

A prayer to this purpose, and in this place, we find in all the ancient liturgies; and we instantly see the piety and propriety of it. For surely that bread and wine, which have no natural virtue to that purpose, may be the means of conveying such inestimable blessings, they must have a supernatural virtue communicated to them by the Holy Ghost the sancti-

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fier, the Author of all benediction and grace. To this end, our Lord originally blessed, or (according to a Greek word less intelligible in our language) eucharistised them, prayed and gave thanks over them; and commanded His Apostles and their successors, the Bishops and Priests of his church, to do as He had done; that is, not only to offer the bread and cup as the commemorative sacrifice of His death, but also to bless them by prayer or invocation of the Spirit of God; it being, as his word is, the Spirit that quickeneth or giveth life, or imparteth the life-giving virtue and efficacy of His flesh and blood to them. If our common food is to be received with thanksgiving, being sanctified by the word of God and prayer, much more does this heavenly food, that it may be truly such, require sanctification by solemn prayer; which, to that purpose, was universally used from the beginning, as all the ancient fathers and primitive liturgies testify; ascribing the consecration chiefly to this invocation, or prayer for the descent of the Holy Ghost, as the third and consummating degree. And thus, the offering up, that is, the sacrificial oblation of the Gentiles, that pure offering foretold by Malachi, is acceptable, being sanctified by the Holy Ghost.

The sign of the acceptance of the patriarchal and legal sacrifices, was the consumption of them, or part of them, by the fire of the altar, which sometimes miraculously descended upon them, as in the case of the sacrifice of Elijah upon mount Carmel; and in the tabernacle and temple, the altar fire was kept up, and propagated, from that fire which at first fell from heaven upon the sacrifice. Now, that fire was an emblem of the Holy Ghost, the fire of divine love. "He shall baptise you," said St. John of our Saviour, "with the Holy Ghost and with fire," (St. Matt. iii. 11.) Accordingly, the Spirit, on the day of Pentecost, descended in the form of fire. In the spirit and truth, therefore, of those ancient figures, we now worship. The priest stands at the altar, says St. Chrysostom, not calling for fire to consume the sacrifice, but invoking God to send the Holy Spirit to sanctify the offering,

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and by it to sanctify us. By the almighty power and grace of this Spirit, those elements, without any change of their substance, become the body and blood of Christ, in spirit and power, in divine virtue and life-giving efficacy, to all intents and purposes of grace and glory.

Indeed, this prayer for their sanctification by the Holy Ghost, which the primitive church ever used, after the rehearsal of the words of institution, and the oblation of the bread and cup, which completed their consecration, clearly proves, that the ancients entertained no thought of transubstantiation, that is, change of substance. This is the astonishing doctrine of the church of Rome, (since the Council of Lateran, in the year 1215, confirmed, under *anathema*, by the Council of Trent), which asserts, that, after pronouncing these words, *This is my body, This is my blood*, the substance of the bread and wine passes into the natural substance of the flesh and blood of Christ—that very flesh and blood which He took of the substance of the blessed virgin, and which hung upon the cross of mount Calvary.

Had the primitive church believed or suspected this, they would never have thought of praying for such sanctification of them, as is expressed in all their liturgies. To have done so, under that supposition, would have been exceedingly absurd, if not blasphemous. The natural body and blood of Christ are capable of no additional sanctification, being united in one Person with the divinity, and having the Spirit without measure, being the fountain of it to all that receive it.

Our Lord himself, to guard us against taking those strong expressions of his, in the sixth chapter of St. John, concerning his flesh and blood, in a literal sense, against which St. Augustin, in his book of the Christian doctrine, puts in his caution, as what would be a gross error, plainly points out the spiritual meaning of them, when he says, in the 63d verse of that chapter, "It is the spirit that quickeneth; the flesh profiteth nothing"—forbidding at once the thought of his *natural flesh*—which profits infinitely, and which, in personal

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union with the Deity, is all in all—" the words that I speak unto you, they are spirit, and they are life." In the institution of this holy and mysterious food, He explained his meaning in that previous sermon at Capernaum, when he took bread, blessed and brake it, and declared that same substantial bread to be his body; and took the fruit of the vine, which the cup contained, and said, " This is my blood;" asserting, after the consecration and consumption of it, that what He gave, so consecrated and received by his Apostles, was in its substance wine mingled with water, which the Jews called the fruit of the vine. His inspired Apostle, St. Paul, establishes the same divine truth, (1. Cor. xi.) by repeatedly calling what was offered and received *bread*, after consecration. Thus, " Let a man examine himself, and so let him eat of that *bread* and drink of that cup." " Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." *Bread* it is, and yet the *body* of the Lord: and so in like manner of the *cup* of wine and water, and yet the *blood* of Christ.

For, while we avoid the astonishing error of transubstantiation, to refute which all arguments rise up, we must not, as too many have done, run unto the opposite extreme, and imagine that the Eucharistic bread and cup differ in nothing from common bread and wine, but by barely signifying, or being symbols and tokens of the body and blood of Christ.

Our divine Master—whose words could not be taken by his Apostles in the literal sense, while their eyes were blessed by seeing the substantial body of their adorable Lord whole and unbroken before them, with his all precious blood unshed in its veins—yet expressly, and without any qualifying terms, declared, " This"—that is, this broken bread—" is my body;" " This"—that is, this mingled wine—" is my blood." And that much more than bare empty figure or symbol was implied, his inspired Apostle holds out, as what was beyond all controversy or doubt among Christians: " The cup of blessing which we bless, is it not the communion of the blood of Christ? The

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bread which we break, is it not the communion of the body of Christ?" (1 Cor. x. 16.) That is, by the authoritative blessing pronounced over these elements, in the name and by the commission of Christ, the author and end of the institution, they are the sure and effectual conveyance or communication of all the benefits purchased for mankind by the body and blood of Christ, broken and shed for us; by which He imparts His Spirit to us, and by the communion of the Holy Ghost, dwells in us, and we in Him. The word of God, then, even God the Word himself, clearly affirming the bread and cup, so blessed and sanctified, to be the body and blood of Christ, our faith must firmly embrace this truth, and receive them as such with clean hands and pure hearts—by faith, which is the evidence of things not seen, discerning the Lord's body. From the want of this discernment, all the gross profanation of the Corinthians proceeded; their unworthy eating and drinking, to their own condemnation, being the consequence, as the Apostle informs us, of their "not discerning the Lord's body." With the pure and clear eye of faith, therefore, we ought reverently to look beyond the veil, which is, indeed, substantially bread and wine, to the inward and spiritual significance and efficacy, even the body and blood of our Lord Jesus Christ, given and shed for us; the life-giving virtue and power of which we receive by worthily eating and drinking the consecrated bread and wine. These are as much the body and blood as one thing can be another, while it retains its own substance. They are so, as being the sure means and conveyance of our salvation; so that by them we receive the same divine influence and spiritual benefits that we could receive, were we to eat and drink the natural substance, which it is impossible for us to do; for that is in heaven only, and must there remain until the times of the restitution of all things. So that, whatever virtue or advantage the church of Rome can attach to, or expect by, the *transubstantiation*, we, by this *sanctification* and saving efficacy of the elements, obtain, without any of the shocking thoughts and consequences of the

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other, never thought of by the primitive church; which, without pretending to explain the manner of the operation, firmly adhered to and acquiesced in our Saviour's words, which he first uttered in promise at Capernaum: "The bread that I will give is my flesh," and verified when he took bread and blessed and brake, and said, "This (bread) is my body which *is* given for you." *Bread* and *wine* then, in substance, the elements, are the *body* and *blood* of Christ, in spirit and power.

To illustrate this, and make it the more easily conceived by a comparison, although no human comparison can worthily represent the divine truth, it has been said, that the bread and wine in the holy Eucharist are the body and blood of Christ in some such manner, as St. John the Baptist was Elias; which he was not in real person and substance, as the degenerate Jews of that time expected the very identical Elijah, the Tishbite, to return to the earth, to be the harbinger of the Messiah. But in that sense the holy Baptist denied, as we deny, the bread and cup to be the body and blood of Christ in the sense of the Romanists, that is, in natural substance. "Art thou Elias?" asked the messengers of the Pharisees: "and he answered, No." Yet our Saviour, in the real and true scriptural sense, affirmed him to be: "If ye will receive it, this is Elias which was for to come." "Elias is indeed come." "Then the disciples understood that he spake unto them of John the Baptist." (St. Matt. xvii. 13.) Although he was not Elias—the Elijah of the Old Testament—in natural substance, yet he was so in moral and spiritual character, in power and virtue. So the angel explained it, when he annunciated or foretold his birth: "He shall go before Him in the spirit and power of Elias." (St. Luke, i. 17.) And thus, we are to receive and believe that the bread and cup in the Eucharist are the body and blood of Christ in spirit and power,—made what they are by the sanctifying power of the Holy Spirit, for the communication or conveyance of pardon, grace, and glory, upon the condition of true repentance, lively faith, and persevering obedience; which all Christians vowed

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or promised to God in the holy sacrament of baptism, and which are incumbent upon us all the days of our life, in order to salvation in the day of the Lord.

To these three heads, pardon of sin, increase of grace, and pledge of glory, may be reduced all the blessings and benefits purchased for mankind by the death of Christ, which, in their full and utmost extent, no tongue can express, no heart can conceive. All these blessings are conveyed to the well-disposed and duly-qualified receiver, by this mystery of love and goodness. Our most merciful and gracious Lord, who once died, and now for ever lives to make intercession for us, and bring us to God, instituted it to be the medium or mean of supplicating and pleading for His mercy and grace, by presenting to God the Father the bread and cup, which He himself appointed to be his memorial—the sacrifice commemorative of that death and passion, the merit of which is infinite. This gift He ever accepts for His Son's sake, in whom He is ever well pleased; and, sanctifying it by the Holy Ghost, He returns or gives it back again to us, enriched and blessed, as the sacrament of his Son's body and blood, as the conveyance of spiritual grace, and a pledge to assure us of it. For this wondrous, supernatural change of the qualities of the elements, the church always prayed, as the consummating or highest degree of their consecration; the priest solemnly invocating or calling upon God to send down his Holy Spirit upon them—the promise of whom, with his sanctifying graces, is made to them that ask him. This invocation of God's Holy Spirit to sanctify the offered gifts, the Eastern Church ever used, and does still use, as may be seen in all the Greek and Eastern Liturgies. The Western Church, also, from the beginning, used it, and in its proper place, we need not doubt, having good testimony for it. Indeed, we are well warranted so to conclude, from the Clementine Liturgy itself, which was recorded as a copy of what the church used, the church of Rome that is, of which the apostolic St. Clement was bishop, and so his renowned name was assumed to dignify it.

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The essentials of worship must ever continue unalterably the same, but the modes and circumstances of it in different languages and countries necessarily admit of variety. Yet it claims particular attention, that all the ancient liturgies, however differing in expression and minute circumstances, most harmoniously concur in every one of the three most important particulars above enumerated from the Clementine liturgy; and so, it may be affirmed, did that of Rome, in its early practice—then a highly and justly respected church for its purity as well as its place. These parts were arranged in this order: —1. The rehearsal of the words of the original institution, containing the priest's authority to celebrate the solemn office, and by pronouncing over them the words of Christ, *This is my body, This is my blood,* to set apart the elements as the representatives of His body and blood, broken and shed for the sins of the world. 2. A solemn oblation or offering of these instituted memorials in sacrifice to God the Father, commemorative of his Son's death and passion. 3. Prayer for His acceptance and blessing upon them by his Holy Spirit, sanctifying them through His divine power, so as to make them the spiritual life-giving body and blood of Christ, and the means of conveying to the well-disposed receiver all the benefits purchased thereby for mankind—pardon, grace, and life eternal.

That this is the real and true import of our Lord's command, and that this is the right manner of performing it, we are certified by the unanimous testimony of all the ancient fathers and early writers of the Christian church, from the very beginning, and for many ages downward, until the darkness of the middle ages corrupted and perverted it. The fullest conviction arises thence, that such is our Saviour's gracious will in this his last and dying command; antiquity, universality, and consent, all concurring to confirm the just interpretation of scriptural truth.

The Greek and Eastern Liturgies have been collected, to the amount of forty-eight, by the very learned and candid Renaudotius; and, in every one of them, however much they

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differ in other things, the consecration is solemnized by the three steps above traced:—1. The words of our Saviour's institution; 2. The oblation of the bread and cup as his representative body and blood; and 3. The invocation of the Holy Ghost to sanctify and make them such in spirit and life-giving efficacy. And this is invariably the order. The fidelity of Renaudotius as a translator of the Coptic and Syriac liturgies, may be depended upon, from the blame, which, with indignant feeling, he lays upon the translators of some of those liturgies at Rome, who had suppressed or altered such passages in them as differed from the Roman form; and had, in particular, thrown out and omitted the invocation of the Holy Ghost, to sanctify the body and blood, after our Lord's words had been pronounced over them; which they felt to be adverse to the transubstantiation, which their Council of Lateran had astonishingly attempted to establish as an article of faith; and which the still more astonishing claim of infallibility to this day maintains, in the face of all the arguments which bear against it with the fullest force.

In consequence of such decrees, the Church of Rome sets up her liturgy as the infallible standard to which she would reduce all others—those of Spain and Gaul, and every where; forgetting the moderation of her own great and good Gregory, even in the beginning of the seventh century, who reprobated the proud title of universal Bishop, as a prelude to Antichrist,—a title that had been usurped by his contemporary, John of Constantinople, which had arisen to be a new Rome, emulating the old. In his excellent Epistle to Austin, whom he had sent to convert the Saxons, he advised him in framing a liturgy for them, not to confine himself to that of the Church of Rome, in which he had been bred; "But," he adds, "it is my opinion, that, if you have found any that may be more acceptable to God, whether in the Church of Rome, or that of the Gauls, or any other, you should carefully select it, and, by singular instruction, instil what you may have collected out of many churches, into the church of the English, newly converted to

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the faith. For things are not to be valued on account of places, but places for good things. Therefore choose out of every church what is pious, religious, and right, and treasure up this composition in the minds of the English."*

For all the several churches, in those first and happy ages, —several in place, but one and the same in the mystical body of Christ—while they maintained mutual communion in the one faith and one fellowship, in continued succession derived from the apostles, as they derived it from Christ, the fountain of all, and were thus firmly united in all the essentials of religion, enjoyed their liberty in the circumstantials, alterable as might be found for edification, according to the diversity of times and places. This accounts for the great number and variety of the Latin or Western Liturgies collected by *Pamelius*, *Thomasius*, *Mabillon*, and others; as the Eastern have been by *Renaudotius*. But of many of them we have only fragments; because they had ceased to be used, and the Romish had usurped their places.

For at length, Rome, as she had been once the mistress of the world, and ruled it with a high hand, would be now the mistress of the whole church, and imperiously reduce all their local rites and modes to her standard, requiring implicit submission to her infallible dictate. But when her liturgy, so imposed, is compared with the ancient, in the most solemn part especially, called with them the *Canon of the Mass*, the deviation from that which has the clear claim of antiquity and universal consent, will very strikingly appear. The learned Cardinal *Bona*, who has bestowed so much labour upon it, in his work *De rebus liturgicis*, could not discover who composed it, or whence it came. Many of the terms were ancient, but the ideas or meanings which were forced upon them, were utterly unknown to the primitive church. The *Missa* or *Mass*, as at first used, was a very harmless and inoffensive vocable; applied as well to the office, which particularly concerned those

* Greg. Oper. inter Interrog. Aug. Tom. II. p. 1123. Parisiis, 1586.

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who were going through a course of instruction for initiation into the communion of the church, called the *Mass of the Catechumens*, as to the sublime service of the perfect and faithful, who were constant communicants, the *Missa fidelium*, the *Mass of the faithful*. It was so denominated from the dismissing words of the respective offices [*Ite missa est.*] "Depart; the service is ended." The term, without any suspicion of hurt, is still familiar to our ears in Christ*mas*, Martin*mas*, Michael*mas*, &c. meaning only the office proper to such festivals. But, as the *Mass* came at length to mean the oblation or sacrifice of the very substantial flesh and blood of Jesus Christ, which was, and could be but once offered, and by no other but by Himself, the divine High Priest in Person, the one great Mediator between God and man, being both God and man in one person, it would, in the ears of primitive antiquity, have excited the utmost horror. For this amazingly-bold opinion, and deviation from the primitive doctrine, the innovation in the order of consecration seems to have paved the way; for, in the present office of Rome, the parts are strangely dislocated. The ancient church, as the Eastern church at this day, after rehearsing the words of institution, in which our divine Lord declared the bread and cup to be his body and blood; and, after offering these appointed memorials to God the Father, commemorative of his death and passion, proceeded most solemnly to pray that he would send down the Holy Spirit to sanctify them, and make them the body and blood by His Almighty power and virtue. This effectually precluded the most distant imagination of their having ceased to be bread and wine, and become the substantial flesh and blood of Christ, by the previous words; and plainly imported, that the change made by the consecration was not in the substance, but in the qualities; in the spirit, not in the letter. But when, in the Latin church, this true and natural order came somehow to be disarranged, and what remained of the ancient Invocation was thrust back from the conclusion to the commencement, and that which before had been the first part of the consecration,

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was placed last; the last part, being the crowning part and seal of the whole, leaving the clearest impression on the mind, would naturally lead to the thought, that the change was not merely in sanctifying virtue, by the blessing of the Holy Ghost, but in natural substance, according to the literal sound of the words, "This is my body," "This is my blood." And so, according to that opinion, the very substantial flesh and blood of Christ was repeatedly offered in sacrifice every day; and, as it might be, ten thousand times every day. The making of these words of Christ the complete consecration, transubstantiating the bread and wine into the natural body and blood of Christ, rendered the additional prayer, used by all antiquity, superfluous. And thus, as is to be deplored, the Church of Rome deviated and went counter to the ancient church both in belief and practice.

This strikingly appeared at the time of the Council of Florence, (*An.* 1439,) when, under temporal straits, pressed and like to be swallowed up by the Turks, the Emperor of the East, able to obtain no aid from the West, without union, or rather submission to the Church of Rome, endeavoured to patch up some agreement with them; pressing the bishops who attended him to comply, or put such a construction upon their Articles, as that they might seem to be in concord with the Roman. Upon the Eucharist, the Easterns maintaining that the consecration was made by the invocation of the Holy Ghost, and not solely by the words of institution, as the other side asserted, the Latins saw that their doctrine of transubstantiation could not stand upon such terms, and therefore would by no means agree. The Emperor, by shuffling and taking advantage of the ignorance of some on his side, and the absence of others, endeavoured to varnish over the difference. But the pretended union quickly came to nothing, not being ratified, but rather reprobated in the East. And thus, the Greeks, by adhering to the truly primitive mode of consecration, clearly illustrative of the doctrine of the Gospel, upon the sublime institution, escaped the fatal degeneracy of the Latins,

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who have strained every nerve to make it believed that theirs is the Catholic doctrine; but the truly ancient Liturgies of the Western Church at the beginning, and of the Eastern at this day, manifestly refute the fond pretence. The prayer invocating the Holy Ghost to make the bread and cup the body and blood of Christ by his sanctifying virtue, after our Saviour's words have been pronounced over them, is totally inconsistent with the opinion, that by those words they are changed into His very body and blood in real substance, and not in real virtue only; and that the communicants eat and drink that very flesh and blood which was born in the grot of Bethlehem, of the ever blessed and most holy virgin, and hung upon the cross of Mount Calvary! This doctrine, if it can be believed, must fill the mind with tremendous horror; whereas the ancient doctrine, asserting the virtual life-giving body and blood, by the operation of the Holy Ghost upon the bread and cup, accords entirely with those words of our Saviour in the sixth chapter of St. John's Gospel—the words which serve as the key to open up all that he there says of eating and drinking His body and blood—"It is the spirit that quickeneth: the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." And thus we believe and confess, that "the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper": —a profound mystery, to be sure, but effected by infinite mercy, to our great and endless comfort.

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CHAPTER IV.

THE REFORMATION OF DIVINE WORSHIP, AND RESTORATION OF THE EUCHARISTIC SACRIFICE TO ITS PRIMITIVE PURITY, HAPPILY EFFECTED BY THE CHURCH OF ENGLAND.

When the real truth of our Saviour's presence in the Eucharist —not in the substance of His humanity, which the heavens must receive till the times of the restitution of all things, but in the *real presence* of His divine power and virtue by the Holy Ghost;—when this most salutary and saving truth began to revive out of its darkened and obscured state, in the sixteenth century, the doctrine of transubstantiation, which had usurped its place, appeared particularly monstrous to the awakened sense; and rather than embrace it again, after they had seen its deformity, many holy men and women embraced the stake, and died in tormenting flames.

But such, alas! is human nature, when agitated by opposition, and viewing things confusedly, the antipathy which arose against the corruptions and errors that had prevailed, set no bounds to its aversion; and, through abhorrence of error, in many instances, cast away the truth. Instead of calm investigation, attended with the meekness and reverence which divine subjects require, the heat of discussion excited that human wrath, which never can promote the righteousness of God.

Because the bishop of Rome—from being, according to the dignity and conveniency of his See, the spiritual patriarch of the West, as others were in the East,—had risen to the rank of a temporal prince, and usurped imperial supremacy over the whole church; many, the more effectually to dethrone him, would overturn the divinely-instituted Episcopacy, which the

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Holy Ghost had sanctified and settled in the persons, and in the succession of the Apostles, and introduced a perfect parity, productive of perfect anarchy. Because one, seduced by the temptation of power and splendour, had assumed what is the sole prerogative of Christ, to be the Bishop of all Bishops, others would abolish the whole order, and vainly, as well as sinfully, attempt to cast off what Christ had promised to perpetuate to the end of the world.

In like manner it fared with the commemorative sacrifice, instituted by Christ, of his mercy and grace, to shew forth His death, and plead the merit of His personal sacrifice, under the symbols of bread and wine, till He shall come again to judge the world. This divine institution, the great *mean* of grace, the Western Church, in declining ages, had transformed, by pretending to change the substance of the bread and wine, and raise them into the place of the Original, the very natural flesh and blood, which He himself once offered, and none but He himself, God and Man, Priest and Sacrifice, could offer—never to be repeated, but continually to be commemorated by the pure offering, foretold by the last of the prophets; as it had been prefigured and pointed out by all the sacrifices instituted by God to that purpose, from the beginning.

But now, too many, in opposition to the abuse which had been raised upon this most sacred and salutary doctrine, totally set aside the Christian sacrifice, commemorative of Christ's death, by the oblation of bread and wine, representative of His body and blood: and ventured to maintain that there was now no material sacrifice of Christ's institution in the Church, but a bare mental remembrance of his death, by eating and drinking bread and wine. The prejudice on this point has spread far, running, as is too commonly the case, in violent opposition to error, from one extreme to another, leaving the truth between them. This precipitate judgment has tended to darken the perception of many learned and very worthy men, and obstruct that calm discrimination which would have set all to right.

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But the ever-memorable and worthily-revered Fathers of the Church of England, in that most critical period, with admirable reflection and consideration, sifting the wheat from the chaff, and not throwing all away together, set a grand example of sound and solid reformation; which, had it been universally followed, would have quickly recalled the golden age of primitive Christianity.

This discrimination led the English Reformers by the right way; and, looking back to that which was from the beginning, they squared and measured by the golden rule of *Vincentius*, antiquity, universality, and consent. According to this firm rule and guide, throwing away the corruptions that had crept in, retaining what was sound, and restoring what was wanting, they compiled the first reformed and truly primitive Liturgy. Renouncing transubstantiation and the sacrifice of the mass, as it had been perverted to that strange sense in latter ages; instead of novel doctrine and practice, they constructed the office of the holy Eucharist according to the ancient pattern, to be seen in all churches of the world whose Liturgies remain, containing the commemorative sacrifice of Christ's body broken and blood shed for the sins of the world, represented, according to his own institution, in bread and wine, the materials of Melchisedec. And into the wine, that Liturgy ordered, as did the whole church from the days of the Apostles, a little pure and clean water to be poured, commemorative of the blood and water, which flowed from our Redeemer's pierced side.

This most excellent Liturgy was a wonderful effort of enlightened minds and pious endeavours, by the guidance of the Holy Ghost, as an Act of Parliament declared it to have been compiled.

There was not a relic of the adventitious matter of latter times left in it, reduced as it was to the standard of primitive antiquity. The three parts of the consecration, to be seen in all the ancient Liturgies, were restored; only the dislocation of them, which the Latin Church had made, so far remained,

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as that the Invocation of the Holy Ghost, which in just order made the completion in those Liturgies, was allowed to stand first, probably thinking it most humbly pious to begin with such a prayer; whereas, following the words of institution and the solemn oblation, it served as the most proper close; perfecting the consecration, and standing as a guard and antidote against the misinterpretation of our Saviour's words. Yet that prayer, as it was expressed in the first reformed Book, plainly precluded the imagination of any change of substance, by its supplicating for the sanctification of the bread and cup, not the change of them into the substantial body and blood—utterly incapable as they were of any additional sanctification, being already holy in infinite perfection. But it had been better to have restored the invocation to its ancient place, as the third and consummating act of the consecration, by the descent of the Holy Ghost upon the elements.

To the commemoration of Christ's death, they joined, according to primitive practice, and the manifest design of the institution, the participation of the benefits of it, by adding the communion of the people to the oblation of the priest, the sacrament communicative to the sacrifice commemorative of His body and blood, offered in the Eucharist, and separated by His death upon the agonizing cross, which for the joy of our redemption and salvation He willingly endured; dying that we might live! And thus, in the beginning of the Reformation, as the Eucharistic office was restored to its ancient purity, it seems also to have had its due frequency—a decent number of communicants, by stated rotation, at least, being found devoutly to participate.

To the excellency of this truly reformed and beautifully constructed Liturgy, might be adduced the testimony of many. Indeed, it must have the suffrage of all who have read and been impressed with the devotional solemnity of the ancient Liturgies. At present let two, whose judgment and skill to appreciate will at once be acknowledged, speak for the rest.

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The strenuous antagonist of Popery, the great and good Archbishop Sharp of York, as his son the worthy Archdeacon, in his very interesting Biography of him, informs us, gave the preference to it:—"Though he admired the Communion Office, as it now stands, yet in his own private judgment, *he preferred that in King Edward's first Service Book before it*, as a more proper office for the celebration of those mysteries." Vol. i. p. 355.

The late excellent and deeply penetrating Bishop Horsley, having received from the late Bishop Abernethy Drummond of Edinburgh a copy of the Eucharistic office, as it is used in Scotland, thus expressed himself upon it*:—"Your Communion-Office is really a very fine and edifying composition. Our Office, as it stood in King Edward's first Prayer-book, was nearly, I think, the same; and I have long lamented the alterations that were made, to humour those who, we find by experience, never will be satisfied."

It is indeed matter of surprise and deep regret, that this most excellent form for the celebration of the Christian sacrifice came so quickly to be curtailed and altered, by giving ear to the insinuations and suggestions of those foreigners, who intruded themselves upon the English Church, to spy out and spoil its primitive order.

The spirit and discipline of the foreigners, in their attempts at reformation, were very different from what England exhibited. They had too little regard to the constitution and doctrine of the primitive Church, and in their violent opposition to error, discarded well-authenticated truth, and were for a total change in worship and government—not distinguishing between right use, and the perversions of abuse. They gained by their specious representations, the ear of the young King, who was really a phenomenon, an amiably-shining star for his short time, but whose judgment could not have attained to the maturity which longer time would have produced.

* The original letter of Bishop Horsley, of date 16th Oct. 1799, was in possession of the writer.

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The Liturgy accordingly was new-modelled, in consideration of the scrupulosity of a few, and its form was very considerably altered, as will appear upon comparison.

Yet the Reviewers, who were, for the greater part, the compilers of the former liturgy, never meant that the Eucharistic office, however altered in form, should lose its power, or change its sense, although expressed in different words. They were not men of levity, "tossed to and fro, and carried about with every wind of vain doctrine," and cannot be supposed to have changed their opinions all at once, and upon a mere breath. The alteration of the former office to the degree of admitting the opinions of those who prompted the change, gave indeed too easy an occasion for alteration of the exalted sentiments suited to the holy solemnity, which the other tended directly to produce. It gave also a latitude of interpretation to the words, which required some stretch of thought to make them speak the meaning, and produce the effect of the former. But all along, the primitive doctrine, however dimly it was to be seen in the substituted liturgy, was maintained by a succession of great and good men, learned and pious, who celebrated the Eucharist according to the old persuasion, although by the new form.

Bishop Poynet of Winchester, who died abroad before the reign of Queen Elizabeth, stands forth at once, and speaks the language of the first liturgy, and of the first Christians, in the plainest terms.*

In the office of the second Book, the words in delivering the bread and cup, excite the thought of a bare remembrance, without the communication of any benefit to the receiver—"Take and eat—Drink in remembrance that Christ died for thee,"—leading the less intelligent to think, that merely a mental remembrance by the priest and people was the design of the institution, and not also and principally the memorial of Christ's death and passion, presented to God the Father, pray-

* Vide Diallacticon ejus in 2^do^ vol. Tractationum Theologicarum Bezæ.

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ing for and pleading, by the merit of what it represents, and obtaining to the duly disposed, pardon, grace, and pledge of eternal glory. Upon Queen Elizabeth's happy accession, these two rather incorrectly-meaning sentences were retained; but the former words, declaratory and benedictory, were prefixed to them. These are indeed very comprehensive words, expressive both of the Sacrifice and the Sacrament—given *for* them as a sacrifice, given *to* them as a sacrament; but the words of remembrance being closely tacked to them, did not leave breath for the communicant to express his belief by the answer of *Amen*, which, in the primitive church, was universally required. And, indeed, in that second Book, it would appear to have been left optional to be used or omitted, according to good liking, and so it seems to be understood.

The first Book of King Edward had allowed part of the Communion Office to be said on Wednesday and Friday, after the Litany, even when there was no actual celebration of the Eucharist, because none desired to communicate. To this the second Book gave more latitude, and transposed the prayer for the church, affixing it immediately to the *Offertory*, that it might be included in the *Non-Communion Office*, as it may be called; whereas before it had its *more proper* place in the *Anaphora*, or solemn celebration of the sacrifice of praise and thanksgiving, and of every act of devotion, which followed the excited elevation of heart, called the *Sursum Corda—Lift up your hearts*, &c.

This transposition, however, as used when there is no actual celebration, is not very material. Even in the ancient liturgies, the diaconal *bidding* prayers, including intercessions for mankind in general and the church universal, preceded the oblation and consecration of the elements; and this prayer, partly *bidding*,—"Let us pray for the whole state," &c., and partly of direct address, may be considered as standing in the place of those. But then, the solemn general intercessions for all good things, as begged and obtained through Christ's sacrifice and intercession, here represented and pleaded, were

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most properly made after the Oblation, *while the Gifts were lying in open view*, according to the ancient expression.

Although these alterations took place in the second Liturgy, the doctrine of the first Liturgy, which, by the sacrificial oblation of bread and wine mixed with water, solemnly commemorated the sacrifice of Christ's body broken and blood shed, the only sacrifice which by its own inherent virtue could propitiate the divine justice and take away the sin of the world, may be traced from that happy period downward, in all the eminent and highly-venerable Divines of the Church of England, the great strength and bulwark of the Reformation —(Long may she stand and flourish as such!)—while at the same time they heartily renounced, and would die rather than acknowledge, the corrupt doctrine of the Church of Rome. That astonishing doctrine, which maintains the offering in sacrifice of the very substantial flesh and blood of Christ which hung upon the cross, requiring, under eternal penalty, the highest, even divine worship of the bread and wine so transubstantiated or changed in substance, excited in the minds of those who were sincerely convinced of the dangerous error of such doctrine, the utmost horror. No wonder then that they spoke and wrote with the greatest fervour against the Sacrifice of the Mass, so called; the terms of which, innocent at first, although not in exact agreement or arrangement with those of the most ancient liturgies, had been wrested and distorted to a sense perfectly different from what the whole church, through the purest primitive ages, believed to be the truth of the most holy and divine institution. We must not, therefore, confound their expressions, disclaiming the modern erroneous sacrifice, as if they implied the least reflection or censure of the ancient and true sacrifice, as it was laid down in the purely reformed Liturgy. They were situated with regard to the Romanists as their predecessors, the primitive Christians, were, when accosted and derided by both Gentiles and Jews. The heathens reproached them, as having no temples, altars, nor sacrifices—altar, priest, and sacrifice, having been considered as

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essential to religion among all nations, from the beginning. The Christians owned the charge in respect of such as those of the heathen then were; but, at the same time, they had places set apart, as far as their harassed and persecuted circumstances would allow, to the worship of the true Deity, the one and only God, and such priesthood, altar, and sacrifice as He required.

The dissimilarity of the Christian worship to that of the temple and service at Jerusalem, which had been prescribed by God himself, was a great stumbling-block to the Jews. But the Christians maintained, that those manifold sacrifices and ritual services, as far as they were typical and prefigurative of the Messiah, the Christ to come, had fallen of themselves, now that he was actually come, and had fulfilled what was foretold of Him. But, although the Jewish sacrifices had ceased, and were no more acceptable, nor had the Lord pleasure in them any longer, after their end was accomplished; yet they believed and maintained, that in their stead had taken place, and spread universally—not to be confined to Jerusalem alone—the pure offering and altar foretold by the prophets, whereby God's name was magnified among the heathen. This point is well and strongly discussed in St. Justin Martyr's Dialogue with Trypho the Jew; in which, and in other writings of that holy man—a truly Christian philosopher—the Christian institutions and their distinctive properties may be clearly traced.

The sacrifice which Christ had substituted in the room of the legal sacrifices, and which he left behind him for his memorial, those first followers maintained to be a true and proper sacrifice, of worth inestimable, although they acknowledged it to be of a different kind from all that had preceded it, and calculated for duration to the end of the world, under the final and fullest dispensation of religion; under which prevailed the same *kind* of worship, directed to the same object and to the same end, but of a different *species*—the same in spirit although different in letter—Christ, the same yesterday, to-day, and for ever, being the substance of all, first and last.

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Those holy men who, in these latter times, renounced the innovations of the Church of Rome in a case somewhat similar, found it necessary to deny that there was any such sacrifice in the Christian church as the office of the modern *mass* was made to express—a repetition of the real original sacrifice of Christ, which was once for all offered, and could never be repeated. But a sacrifice, commemorative of that sacrifice, and conveying the benefits of it, they firmly declared to be their belief and practice, according to Christ's institution. And this their persuasion and practice they clearly manifested in the first reformed Liturgy. And although that Liturgy, as is to be regretted, was altered in its form, yet the doctrine of the Eucharistic sacrifice was maintained by a succession of the greatest and best divines that the Church of England has produced from the period of the Reformation. Here but a few of them can be inserted.

The first place, perhaps, after Bishop Poynet, already mentioned, may be given to Dr. Lancelot Andrews, a successor of his in the See of Winchester, who lived in the reigns of Queen Elizabeth, King James, and his son, King Charles I. His learning was deep and extensive, and his piety kept pace with it. The competition runs between him and Bishop Jeremy Taylor, and it seems not easy to decide which of the two was the most learned that the Reformation has produced. But, indeed, so many were raised up in that critical period, all eminent in those respects, that they make a bright constellation in the shining firmament of the Church. Bishop Andrews bears ample testimony to the Eucharistic sacrifice, as may be seen in various places of his sermons, those particularly for the festivals, of which he generally makes the conclusion a transition to the altar celebration. He was a strenuous champion in the points at issue with the Romanists, and was indeed an exemplar of a Christian controversialist—his language soft, while his arguments were hard. Engaged with the acute and learned Cardinal Perron, he thus speaks for himself and the church to which he belonged:—"The

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Eucharist ever was, and by us is considered both as a sacrament and as a sacrifice." After quoting St. Augustine for the prefiguration of Christ's death by sacrifice before his coming to perform his own personal sacrifice, the truth of all, and the commemoration of it after his coming, he adds: "If we agree about the matter of sacrifice, there will be no difference about the altar. The holy Eucharist being considered as a *sacrifice* (in the representation of the breaking the bread and pouring forth the cup) the same is fitly called an *Altar;* which again is as fitly called a *Table*, the Eucharist being considered as a *sacrament*, which is nothing else but a distribution and an application of the *sacrifice* to the several receivers." So that this great man plainly maintains, and in a sense very different from his antagonist, both the sacrifice and the sacramental feast upon it. And, indeed, to speak of a *Feast* upon a sacrifice, and to deny that what we feast upon is a sacrifice, does not seem to be very easily intelligible. Bishop Andrews, who spoke fifteen languages, chose to write down his private prayers, for the nourishment of his piety, in Greek and Latin, which all who can use them in those languages feel very moving and affecting to their hearts. They are devoutly admired also, as rendered into English, partially by the pious Dean Stanhope, and more completely by the Rev. Richard Drake, in the reign of King Charles II. In his prayers for the holy Communion, he copies almost entirely from the ancient Greek Liturgies, and addresses to God, in the most solemn manner, his belief of the commemorative sacrifice, and its sanctifying virtue:—"O Thou, who sittest on high with the father, and art here invisibly present with us, come and sanctify *these gifts here presented*, and those also by and for whom, and the end whereto they are brought hither." Again: "We, therefore, O Lord, in the presence of thy holy mysteries, being mindful of the saving sufferings [passions, παθημάτων] of Thy Christ, his life-giving cross, his precious death, his three-days burial, his resurrection from the dead, his ascension into heaven, his session at the right hand of

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Thee, the Father, his glorious and dreadful return, humbly beseech Thee, that we receiving a part of Thy holy mysteries, with a pure testimony of our conscience, may be united to the holy body and blood of Thy Christ." These expressions, and more to the same purpose, borrowed from the primitive liturgies, are altogether in the letter and spirit of the commemorative sacrifice,—the incense of fervent prayer, presented with the pure offering, foretold by Malachi, the meat and drink offering of the Gentiles.

This great man, then, must have understood the Communion-Office, as it then was, to have implied the Eucharistic sacrifice, however lame-like the form was; which he probably supplied mentally, if not verbally, as many others acquainted with antiquity, must have done.

In the Appendix to Dr. Nicholls' Commentary upon the Common Prayer, there is a very valuable collection of additional Notes by eminent Divines of England, and there we find the part and practice of this most learned and venerable father. He, moreover, drew up the Form for the Consecration of Churches, which served as the fundamental draught of what has been used since, as it may be seen in Burn's *Ecclesiastical Law*. There, in directing for the celebration of the holy mysteries, he discovers his superior deference to the first Reform, while, according to what is expressly enjoined in that office, he orders water to be mixed with the wine to be consecrated, and is so particular, that in case of repetition of the consecration, he repeats the order for the mixture in the chalice. And it is well known, that this was the universal practice from the beginning, in resemblance of the blood and water which flowed from our Saviour's side upon the cross.

Although the order for the mixture had been erased from the Liturgy, as that also for the manual rites in the consecration, yet they were not forbidden, and both seem to have still prevailed in practice. As to the latter, Bishop Cosins has the following note on the words, *Took bread—Took the cup:*

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"At these words, the priest was appointed, by the first liturgy, set forth in the first year of K. Edw. 6, to take the bread and the cup into his hands (which is still observed among us), but he was not appointed to make any elevation of them, as the new *Roman* Catholicks do at their Mass."*

Bishop Andrews' Note upon the words of distribution is striking, in every part shewing the tendency of his judgment and practice:—"To this prayer of the priest every communicant should say *Amen*, and then, and not before, take the sacrament of him. The whole church, St. Augustine affirms, (*Ad Orosium, Q.* 49.), at receiving the blood of Christ, said *Amen*. Where (adds the Bishop) we observe two things: 1. That the whole church then participated in the cup; and, 2. All made the response of *Amen*, upon receiving it."

Upon the Oblatory Prayer, as it now stands in the Post-Communion, we have the following Note, by Bishop Overall's Chaplain:—

"In K. Edward's first Service-Book, this prayer, (O Lord, and heavenly Father, &c.), was set before the delivery of the sacrament to the people; and I have always observed my Lord and Master, Dr. Overall, to use this Oblation in its right place, when he had consecrated the sacrament, to make an offering of it, as being the true publick sacrifice of the church), unto God, that by the merits of Christ's death, which was now commemorated, all the Church of God might receive mercy, &c. as in this prayer; and when that was done he did communicate to the people, and so end with the Thanksgiving following hereafter. If men would consider the nature of this sacrament, how it is the Christian's sacrifice also, they could not chuse but use it so too; for, as it stands here, it is out of its place. We ought first to send up Christ unto God, and then He will send Him down unto us."

This authentic account of Bishop Overall's practice strongly

* See it in Sparrow's Collection, p. 37. ed. 3d.

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proves how firmly he believed and expressed his sense of the commemorative sacrifice in the Eucharist. And *his* method of celebration went a great way to restore the essential parts of the first Office; adding the Oblation to the words of Institution, and understanding the petition,—"Grant that we, receiving these Thy creatures, &c. may be made partakers of his most blessed Body and Blood," as implying an Invocation of the Holy Ghost for their consummate sanctification, which, in the primitive Liturgies, occupied the last and perfecting place.

This eminent man, who acted his part in the Hampton-court conference, was appointed to enlarge the Catechism of the Church, by adding to the doctrine of prayer, which made the conclusion before, some short view of the Christian Sacraments. And most excellent is the short summary which he drew up, and the church adopted to this purpose. But, as he believed the second of the two to be more than a mere sacrament, that it was a sacrifice to be given to God, as well as a sacrament to be received as a gift from Him, and understood, as his practice evinced, that such was the belief of the Church of England, as it undoubtedly was of the whole church of the first and purest times; it is remarkable that an enlargement is made by him in the explanation of the Lord's Supper, beyond that of Baptism. This latter is considered as a sacrament only, consisting of its two parts—"outward sign, and inward grace." But previously to this sacramental explanation of the former, a question is put, and an answer given, which points out in its few elementary words—which, as the whole Catechism, serve only as a short text for explanatory enlargement—the design of the sacred institution to be, for the commemoration, under such symbols, of the sacrifice of the death of Christ, that is really to be a commemorative sacrifice, presented to God for the perpetual memorial, or remembrancer of his Son; to shew forth His death, which of His wondrous love and mercy He endured for the redemption and salvation of lost mankind, and to plead for and apply the benefits of it to the well-disposed. These few words, well scru-

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tinized according to Scripture, and its best interpreter, in such points especially, the belief and practice of the first followers of the Apostles, will be found to produce this interpretation as their genuine sense, as it was certainly the sense of Bishop Overall, the author of them, and the doctrine of the great men who were his contemporaries and immediate followers.

Bishop Cosins, an acknowledged great champion against the Church of Rome, in its doctrine of the Eucharist, as well as on the Canon of Scripture, subjoins this Note upon the words—*That by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and all thy whole church, &c.*—"*Insigne admodum sacrificii genus, &c.*" A very excellent kind of sacrifice this is. For to beseech and pray to God the Father by Christ's death and merits, is nothing else but to offer Christ and Christ's death and merits to God the Father. Therefore, in the celebration of the sacrament of the Eucharist, God's Son and his Son's death, (which is the most true sacrifice) is represented by us to God the Father, and by the same representation, commemoration, and obtestation is *offered* and that for the whole church"—including, as he repeatedly expresses himself, the departed, as well as those on earth.

This worthy Bishop wrote a book of devotions, as did Bishop Andrews, both in like primitive style, and both expressing before God their devout and comfortable sense of the commemorative sacrifice, which adds force and efficacy to our prayers. This it does by its reference to its great Original, through the propitiation of which alone we can draw nigh unto God with hope of acceptance. And thus Abraham, the father of the faithful, in every place of his resort, built an altar, that he might call upon the name of the Lord, rejoicing to see at that distance the dawning day of Christ. But much more have we cause, under the bright shining and healing rays of the Sun of Righteousness, hopefully to lift up our hearts, and expect communication of every grace and good thing in the sacrifice of praise and thanksgiving, for the

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full accomplishment of our redemption, by the death and passion of our Saviour Christ, both God and Man, who gave himself *for us* in sacrifice, and gives himself *to us* in sacrament, in a mystery of love, the communion of His body and blood. Bishop Overall, accordingly, to these words in the Post-Communion thanksgiving—*for that Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food, &c.*—subjoins the following note: "Before consecration, we call them God's creatures of bread and wine; now we do so no more after consecration, wherein we have the advantage of the Church of Rome, who call them still creatures in their very Mass after consecration; and yet they will be upbraiding us for denying the real presence, whereas we believe better than they. For, after consecration, we think no more of bread and wine, but have our thoughts taken up wholly with the Body of Christ: and, therefore, we keep ourselves to these words only, abstaining from the other (though the Bread remain there still to the eye) which they do not. And herein we follow the Fathers, who, after consecration, would not suffer it to be called bread and wine any longer, but the Body and Blood of Christ." He refers to *Irenæus, lib.* iv. c. 34. *Just. Mart. Apol.* 2. *Ambr. de his qui initiantur, Augustine, &c.*

Thus these excellent and admirably-learned fathers of the Church of England trusted not to their own thoughts, but took for their guides the early fathers, who possessed advantages to which none of the moderns, however deeply skilled in metaphysic and mental reasoning, can pretend. This is indeed the standard of interpretation to which the Church of England makes her resort upon this sacred subject:—thus expressing herself in her early Homily: "Before all things, this we must be sure of especially, that this supper be in such wise done and ministered, as our Lord and Saviour did and commanded to be done, as his holy Apostles used it, and the good fathers of the primitive Church frequented it." Homily concerning the Sacrament, Part 1st.

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So altogether primitive does this truly reformed Church, a pattern of reformation to all others, profess and desire to be. Such was the rule which she prescribed to her Clergy:—"Let them take care that they never teach any thing in a Sermon, which they would have the people hold and believe, but what is agreeable to the doctrine of the Old or New Testament, and which the Catholic Fathers and ancient Bishops have collected from that very doctrine."*

The primitive doctrine of the Lord's Supper, as both a sacrifice, *given or offered to God*, in memorial of Christ's death, in order to plead for and receive the benefits of it; and as a sacrament returned to us as a *gift from God*, for the strengthening and refreshing of our souls, is plainly, although briefly to be traced in the Catechism of the Church, infused among the very first principles of the doctrine of Christ, as laid down in that comprehensive form of sound words. And from the Reformation downward, it has been maintained and taught by the greatest and most primitively-learned divines and doctors of the Church of England.

Among the most eminent, after the great and good Andrews and Overall, Archbishop Laud may hold the next great link in the chain. He was an eminent and excellently-well furnished champion for the truly primitive doctrine of the Church of England, against the Romanists on the one hand, and puritanical innovators on the other. His conference with Fisher the Jesuit is a magazine of armour, to combat the corruptions of the Church of Rome, and clear the obscured doctrine of the Eucharist; guarding against the transubstantiation, which had crept, or been forced into the Mass, as well as the low opinion of bare empty signs or symbols, maintained by some in the opposite extreme. He extended his care to Scotland, and in the aid which he gave to the framing of a Liturgy for that unhappy country, which had been grievously overwhelmed and distracted by influx from Geneva, he manifested his own

* Liber Canonum, 1571.

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conviction of the beauty and sublimity of the primitive principles and practice of divine worship. The Scotch Liturgy had regard chiefly to the first reformed of England, which it copied after in its most essential parts, expressly using the Invocation and Oblation, but in the order also of that ever-memorable Liturgy.

The eminent Archbishop, whose sufferings raised him to the company of the primitive confessors and martyrs,—worried to death by the aspersions and virulence of tongues set on fire by malicious fanaticism and false zeal—was in his primitive principles and practices powerfully seconded by his most venerable chaplain Mr. Mede, justly celebrated at home and abroad, his name being seldom mentioned without epithets of profound respect. In his study of primitive antiquity, he saw prominently bright the Eucharistic sacrifice in the bread and cup, instituted by Christ for the continual commemoration and application of the benefits of His infinitely-meritorious death and passion; and using the Eucharistic office, as it then stood in the Book of Common Prayer, he must have seen with the eye of his faith what in his heart he was firmly persuaded to have been our Lord's most gracious will and pleasure in the divine institution. To this belief and practice the Office must have been accommodated by many others, and certainly by all in whose writings the commemorative sacrifice of Christ's death in the holy Eucharist is asserted and maintained.

Among these, Dr Jeremy Taylor occupies a high rank; who asserts this to be the Christian doctrine, and holds it out to the attention of all Christians, in his most useful and impressive *Rules of Holy Living and Dying*. This great man had his share in the troubles and concussions of that dreadful storm, which threw down both altar and throne, and, in their stead,—the awful visitation of God's justice permitting it—introduced all the horrors of Babylonish confusion. In that dismal time, when the Liturgy, in all its parts, was thrown out and proscribed under severe penalty, and the worship of God driven into corners, Dr. Taylor, who survived the tempest,

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and lived to bless the church by his consecration, as Bishop of Down and Connor, in Ireland, drew up a book of holy offices, to give comfort as a nocturnal service, in the night of weeping by the waters of Babylon. In those Offices, he breathes out his primitive Spirit, and shews his deep veneration for apostolic order, and the pure devotion of genuine antiquity. In the Eucharistic Office, he takes the ancient liturgies for his guide, as they were admirably exemplified in the first most excellently-reformed Liturgy of England. The three parts concurring to complete the consecration, are solemnly introduced :—the rehearsal of the words of *Institution*, with the manual rites, which had been suspended, in point of prescription, in the Book. The *Oblation*, after other enlargement, is in these words—" We humbly present to Thee, O Lord, this present sacrifice of remembrance and thanksgiving, humbly praying Thee not to deal with us according to our sins," &c. The *Invocation* of the Holy Ghost is particularly pointed, and very solemn :—" Have mercy upon us, O heavenly Father; according to thy glorious mercies and promises, send thy Holy Ghost upon our hearts, and let Him also descend upon these Gifts, that by his good, his holy, his glorious presence, he may sanctify and enlighten our hearts, and he may bless and sanctify these Gifts : *that this bread maybecome the holy Body of Christ. Amen. And this Chalice may become the life-giving Blood of Christ. Amen :* That it may become unto us all that partake of it this day, a blessed instrument of union with Christ, of pardon and peace," &c.

In the words of distribution, those which look like bare mental remembrance, are omitted, and those of the first Liturgy are alone used. The intercessional part, which is altogether of the primitive cast, is thrown into the Post-Communion, perhaps to avoid too much similarity with the Liturgy which had been ejected : " Receive, O eternal God, this sacrifice for and in behalf of all Christian people, whom thou hast redeemed with the blood of thy Son, &c. &c."

Thus clearly was the Eucharistic sacrifice maintained, ac-

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cording to the mind and practical judgment of this justly-celebrated man. Many other renowned names might be reckoned up, asserters of the same sacred truth; among whom the two very learned authors, Dr Peter Heylin and Mr Herbert Thorndike, ought not to be overlooked. They, as well as Mr Mede, must have been aware, that the devotion in the Liturgy, as it then stood, was not so plainly and expressly suited to the grand doctrine, as at first. And Mr Mede, accordingly, after laying down the doctrine in his excellent book, entitled *The Christian Sacrifice*, which he learnedly drew out of the early fathers, explanatory of the true scriptural account of it; and, after observing that "whatsoever we set upon God's Table, is *ipso facto* dedicated and offered unto Him, according to that of our Saviour—*The altar sanctifies the gift*, that is consecrates it unto God, and appropriates it to his use," —writes thus: "In which respect it were much to be wished that this were more solemnly done than is usual, namely, not until the time of the administration, and by the hand of the minister, in the name and sight of the whole congregation, standing up and shewing some sign of due and lowly reverence, according as the deacon was wont to admonish the people in ancient liturgies, "Let us stand uprightly before God, with fear and trembling."*

Now Bishop Patrick informs us, and he had the best and earliest opportunity of knowing the meaning and intention of the Reviewers, who, under the happy Restoration, revised and re-introduced the Liturgy, as it now stands, that the Rubric so directing being inserted, the word *Oblations*, in the prayer for the Church immediately following, was added after *Alms*, with reference to the bread and cup just then laid upon the holy Table.† This is authentic, incontestible interpretation. And, indeed, the fact being certain and well known, the intention of it appears at once.

* Mede's Works, fol. p. 376.

† Patrick's Christian Sacrifice, p. 76. edit. 16. 1732. See also his *Mensa Mystica*, 5th edit. p. 37.

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Here are two distinct offerings made, first the alms, and where there was nothing else presented, the request of acceptance regarded the alms only. But when the office, upon review, was enlarged and improved, requiring expressly the sacerdotal presentation of the bread and wine to be made, and surely with no less, if not much more humble reverence than the former, considering the highly sacred purpose of offering them, and the use to be made of them, there was a particular word inserted after *alms, viz. oblations;* and the latter word, surely, could refer to the bread and cup only. If the clergy of the present day, who use the English Office, as it now stands, do not very generally comply with the order of the Rubric,—the intent of which plainly is, according to the profound Mede's suggestion, to make a presentation to God of the bread and wine upon the altar, in order to their most sacred use of shewing forth before Him the broken body and shed blood of our Redeemer—the governors of the Church, the guardians of the altar (most humbly be it said) should in duty correct and admonish against the deviation. "I cannot imagine," says Dr. Nicholls, in his note upon the place, "how so bold an innovation has obtained for the bread and wine to be placed on the Lord's Table by Church-wardens, Clerks, Sextons, or any body, besides the person whom the church has obliged to do it. 'Tis certain that our church orders them to be placed upon the Table by the priest, and by the connection which seems to be between this and the former Rubric, it ought to be *humbly presented and placed;* for it is not to be thought that the alms for the poor should be presented with greater reverence than the bread and wine, which are brought thither for so divine a use." The Rubric, indeed, seems to imply a side table or *Prothesis*, within the chancel, which is very easily to be obtained.*

* It gives me pleasure to insert an example of the right and solemn oblation of the bread and wine, for which, according to Mr Mede's important suggestion, the order is perfectly express. I received it in a letter from a correspondent, whom I have long had the honour and

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In the Savoy Conference between "the Commissioners of both persuasions," selected and appointed "for the Review of the Book of Common Prayer"—as may be seen in the papers that passed between them, printed, London, 1661—the excellent men on the side of the church, which had fallen so low by the doings of its adversaries, had a very teazing and perplexed part to unravel, that they might reduce the confusion and gross abuse, which had dismally spread, into some decent order. When we inspect the names of the Episcopalian Commissioners, and find *Sheldon*, *Cosin*, *Sanderson*, among the Bishops with *Heylin*, *Gunning*, *Pearson*, *Thorndike*, among

happiness of calling my particular friend, Dr. Walker, the worthy Bishop of Edinburgh. I will take leave to give it in these his own words:—

"In September, 1813, I stopped at Manchester on a Saturday on my way from London to Edinburgh. On Sunday, I went to the great or Collegiate Church of that town. The holy communion was administered, as I believe it is there every Sunday. One of the clergy, who observed me disposed to remain, came and questioned me; and when he was satisfied with my answers he took me forward to the altar, before the service commenced, that I might receive clerical communion. Soon after, the warden, or presiding presbyter, attended by two or three others, came to the altar from the vestry, the warden taking the north side, and his assistants the south side of the altar. The sentences were then read, and the offertory made, which the warden placed solemnly upon the altar. I then observed that the elements were not upon the altar, but covered on a side table, in the south corner, within the rails. One of the assistant clergy went, immediately after the offertory was placed upon the altar uncovered the elements, and brought them to the warden, into whose hands he delivered them; and the warden having solemnly placed them upon the altar, said, with a loud voice, 'Let us pray for the whole state,' &c."—This was indeed impressively solemn; but it was really no more than what the church enjoins and requires of every priest, in performing this most solemn service.

To the above may be subjoined the following extract from the very interesting and instructive *Life of Bishop Bull*, by Mr. Nelson, describing the practice of that eminent prelate:—"He administered the sacraments of our holy religion with great reverence and solemnity. He always placed the elements of bread and wine upon the altar himself, after he had received them either from the churchwarden or clerk, or had taken them from some convenient place, where they were laid for that purpose. His constant practice was, to offer them upon the holy table, in the first place, in conformity to the practice of the ancient church, before he began the communion service; and this the rubric, after the offertory, seemeth to require of all her priests, by declaring, 'that when there is a communion, the priest shall then place upon the table so much bread and wine as he shall think sufficient.'"—*Nelson's Life of Bishop Bull*, p. 49.

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the Priests, we may conclude, from their primitive principles and declared sentiments, with regard to the Eucharistic sacrifice in particular, the highest and most important part of the Liturgy, that they were much inclined to reduce it to the primitive standard, as nearly as the unhappy genius, which had so long prevailed, would permit. They had, indeed, to deal with men of very opposite sentiments on the other side, and to bear with their peevishness and unreasonable proposals, dictated by their discontent and disappointment, as patiently as possible, and to call in the aid of Christian prudence and meek perseverance. It is, therefore, matter of congratulation that they prevailed to so great a length as they did, and were able to send out the Book, the value of which had been discovered by the loss of it, and republish it with considerable emendation.

It appears that they wished to go back, as nearly as they could, to their first Reform; and, as an intermediate view, had an eye to the Book designed for Scotland, but of which Scotland was not worthy. The Scotch Liturgy, it is plain, spoke the sense of all the great and primitively-learned Divines of England, who in so great a number prevailed at the time of its appearing. Dr. Trimnel, Bishop of Norwich, in the early part of last century, who was strongly prejudiced against the Eucharistic sacrifice, and publicly stated himself an adversary to it, made an acknowledgment, which should have made him think that his opinion was not in accordance with the spirit of the Common Prayer—"The Scotch Liturgy was made upon ours by several alterations and additions, under Archbishop Laud's own hand; great regard was had to these in the review of the Liturgy, 1661–2." And surely this evinced their regard to the commemorative sacrifice, universally embraced by the Church of the first and purest ages, and received into the first Book of England, and from thence transfused into that for Scotland. Accordingly, not only the Rubric was added, enjoining the solemn offering of the bread and wine upon the altar by the hands of the priest, but the

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manual rites in rehearsing the words of Institution were restored, which add much to the awful solemnity and importance of them.

"But," says Bishop Jebb, in his very valuable and admirable Appendix to his Sermons, "it is by no means in a solitary instance that we are indebted to the Revisers of 1662. Those wise and pious men had a deep reverence for catholic antiquity; and, from this reverence, they omitted no fair opportunity of giving prominence to the great principles, which constitute the tie between the Church of England and the purest ages of Catholicity. One of the chief agents was the admirable PEARSON, whose exposition of the Creed, and particularly his incomparable selection of authorities, proves that *Vincentius* could not have had a more entire disciple. But the attentive observer of what was there effected, will perceive the spirit of the workmen in every touch of their hand. To correct certain departures from antiquity, which, at the persuasion of *Martin Bucer*, but, we have strong reason to believe, against the judgment of the wise and temperate RIDLEY, had crept into the second Book of Edward, was evidently their principal object.—One example for the present may suffice as a specimen.

"In the first Book of Edward, the commemoration of the pious dead, which had been in practice from the earliest times, was retained in the prayer for the whole state of Christ's Church; possibly, however, with less accommodation than was practically expedient to the altered taste and feelings of that period. Be that as it may, on the second revision, in 1551, the entire passage was omitted; and from that period until the last revision, the prayer in question ended with the petition for relief to those suffering under need, sickness, or any other adversity. Meantime, the Prayer Book intended for Scotland, in 1637, had restored the commemoration in words not very different from those of the original service. The revisers of 1662, in this, as in several other instances, attending to the example of the Scotch Prayer Book, inserted a

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judicious, but most impressive compendium of the old commemoration."

When this was restored, the bidding words, *Let us pray for the whole State*, &c., as far as restrictive to earth, one is apt to think, should have been omitted. That clause, no doubt, was dictated at first by excessive aversion to the Romish doctrine of prayer for the dead. That mode of prayer, as it respected the novel and corrupt doctrine of purgatory, was certainly to be discarded. But, that a species of prayer for the dead was of the highest, even Apostolic antiquity, cannot be denied. It results, indeed, from the intimate fellowship or communion that subsists between the members of the same Body, every one wishing and endeavouring for the good and perfection of the whole—for that full and finally perfect consummation and bliss, for which we solemnly pray at the burial of the dead, but which is not to be attained before Christ's second coming, when He, who begins the good work in this life, will perfectly accomplish it, (Phil. i. 6.) Till then, the souls of the faithful, although in the hour of death transported to joy and felicity inexpressible, are, however, in a state of progression, waiting and longing, but in divine tranquillity, for the redemption of their bodies by the resurrection in the day of judgment, when all, even the holiest, shall stand in need of mercy, according to St Paul's prayer for his beloved Onesiphorus, "The Lord grant unto him, that he may find mercy of the Lord in *that day*." (2 Tim. i. 18.)*

* There is, indeed, no positive proof that Onesiphorus was then actually dead; but there is a very strong likelihood that he was; so strong in circumstances, that the great Grotius, whose critical skill was of a very penetrating nature, gives it as his firm opinion that he had been called off the stage. He reasons from the blessed Apostle's affectionate salutation of his family only, and sending his good wishes for its beloved head into the state of eternity; using the preterite, the past time, to express his grateful sense of the good offices which he received from him when he was in Rome;—implying that then he was not there, as some have supposed that he might have been. Such are afraid to think that he was dead when the Apostle so prayed for him, lest it should seem to favour the Romish prayers for the dead. But, as we should not bring such preconceived fears to the interpretation of scripture, so, cool consideration

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Before *that day*, the great Apostle himself did not expect to receive his crown, laid up for him at his death, but which,

will shew us that such fear here is perfectly groundless; and that this passage, instead of favouring, militates against and overthrows the doctrine they dread. The primitive prayers for the dead, founded upon the doctrine of Scripture, and universally practised through the purest ages, included all good souls saved by Christ, the only saving Name from the beginning of the world, and translated, upon their departure from the body, into that blessed place of perpetual peace and joy, where, in the feeling language of antiquity, "there is no sorrow, no grief, no lamentation." For, according to the Book of Wisdom, (which is canonical Scripture at Rome), "the souls of the faithful are in the hand of God, and there shall no torment touch them." Whereas, on the contrary, the souls of the righteous, (as in that class, however low down, they must be), for which the Church of Rome prays, are in torment excruciating, suffering the fire of purgatory, from which their prayers and alms, &c. are intended to deliver them. And, audience obtained, they immediately ascend to the highest heavens, to the enjoyment of the beatific vision. And yet, Christ himself, the Head and forerunner of all, did not ascend thither till after his resurrection. The doctrine of the consummate felicity of the soul without the body, which was maintained by those early corrupters of Christianity, called Gnostics, was condemned by the Church, as tending to weaken the belief of the resurrection, which the Gnostics accordingly denied. And, indeed, if the soul be in perfect felicity, in consummate fulness of joy, without the body, we easily stumble at the thought of its being brought back to stand a new trial, and abide a new sentence amidst the terrors of judgment, as the process is drawn to the life by the great Judge himself, St. Matt. xxv. But this truly is not Catholic doctrine, and has no authority either of Scripture or primitive antiquity. The holy and happy souls wait for the resurrection of their bodies at their Saviour's appearing to complete his triumph over death and the grave; and to this period, all the prayers for the faithful departed were directed, in the spirit of St. Paul's for Onesiphorus; knowing that the holiest has no claim of merit, but that mercy shall triumph in passing the sentence, "Come, ye blessed, inherit the kingdom." For the coming of this kingdom, the kingdom of the Father, our Lord himself has taught and commanded us to pray, and so, in effect, to pray for the dead, ("for they without us shall not be made perfect"), when we say, addressing the Father through Him, "Thy kingdom come;" and, therefore, the incessant prayer of the Church, his spiritual bride, is *Come, Lord Jesus, come quickly!* (Rev. xxii. 20.)

So we pray for His hastening that kingdom, when in hope we commit the bodies of the faithful to sleep in the dust till that day dawn. The language of the first-reformed Office, perfectly released from the pains and panic of purgatory, was quite in the style of St. Paul's inspired prayer for Onesiphorus:—"We commend unto thy mercy, O Lord, all other thy servants which are departed hence from us with the sign of faith, and now do rest in the sleep of peace. Grant unto them, we beseech thee, thy mercy and everlasting peace; and that, at the day of the general resurrection, we, and all they which be of the mystical body of thy Son, may altogether be set on his right hand, and hear that his most joyful voice, 'Come unto me,' &c."

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says he, "the Lord, the righteous Judge, shall give me at that *day*"—the day of his appearing to raise the dead, and judge the world; awarding to the righteous the actual inheritance of that kingdom, which previously had only been in preparation for them. "I go," said our divine Redeemer, "to prepare a place for you; and if I go, and prepare a place for you, I will come again, and receive you to myself, that where I am there ye may be also,"—in the highest felicity, certainly, that can be enjoyed, (St. John, xiv. 2, 3.) "It doth not yet appear what we shall be," says his beloved disciple, "but we know, that when He shall appear, we shall be like him, for we shall see Him as He is;"—in whose presence is fulness of joy, and pleasure for evermore, (1 John, iii. 2.) St. Peter speaks the same language, by the same Spirit, who spoke the same doctrine by them all; uniformly referring the consummation of bliss and glory to our Lord's appearance at the last day. (See 1st St. Peter, i. 7, 13. v. 4, with many similar texts of Scripture.) No wonder, then, that this be the final, fervent prayer of the church, "Come, Lord Jesus, come quickly."

But, at his coming with power and great glory, all, both good and bad, must undergo their trial, and receive their final doom. For we must all appear before the judgment-seat of Christ, that every one may receive according to the things done in the body, whether good or bad. In that tremendous day, when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up," the station must be awful, even to those on the right hand; for, should divine justice be strict to mark what has been done amiss by the best of Adam's children, who could stand, or be justified? "The heavens are not clean in His sight, and his angels He charged with folly," as it is expressed in the book of Job, (iv. 18.) But, with regard to the merciful, the good, the meek and humble, mercy shall then rejoice against judgment; and for deliverance in that day, to mercy only, not to merit, must be the appeal. With great propriety, therefore, in the Litany,

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which, with the most moving supplication, embraces a system of most sound divinity in faith and practice, we extend our deprecation, our request of deliverance, beyond the hour of death, unto the day of judgment: "In the hour of death, and in the day of judgment, good Lord, deliver us!"

For the faithful departed, in this point of view, considered as expectants of full felicity, and waiting in that transporting hope for the coming of our Lord, the prayers of the church, holding communion with them here below—for in the body of Christ death makes no division—are very warrantably presented, while commemorating the death and resurrection of Christ, who to this end died, and rose, and revived, that He might be the Lord both of the dead and living. We are commanded to make prayers for all saints; and surely the title *saints* belongs, in most eminent manner, to those holy souls, happy in paradise, with whom we are fellow-citizens, as being of the same household of God. The whole church, as remarked above, prays for the coming of Christ, for His appearing, and His kingdom, when the crown of glory is actually to be conferred, and perfect consummation and bliss to be really received. For this full and most glorious felicity the primitive church always prayed, including the highest saints, even the holy martyrs themselves, who are still below the altar. This noble army of martyrs, who, in torture, laid down their lives for the testimony and love of Jesus, is represented as praying, and with apparent longing, for this full felicity; and, in the meantime, receive, in their progressive state, increase of light and joy, of which the white robes given them are emblematical—those heavenly things, which it hath not yet entered into the heart of man to conceive, being by such expressions brought down to our low apprehension, (Rev. vi. 9, 10, 11.) And surely we may and ought to wish for the saints departed what they wish and pray for themselves. The Church, accordingly, still prays, with reference to that passage, as well as others, that God would "shortly accomplish the number of his elect, and hasten his kingdom" of eternal

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and everlasting glory, as it is expressed in the second prayer of the Burial Office, which, in the first Book of Edward, was the Collect for the Eucharistic service, when celebrated at funerals. Provision for this was made in the reign of Elizabeth also, with a proper Epistle and Gospel. And a most comfortable celebration it was, and is, under such separation; assuring us, that, although divided in our mortal body, and the intercourse of sense, we are still most intimately united spiritually, in the mystical body of Christ, which is the blessed company and intimate fellowship of all faithful people, whether on earth or in paradise. That prayer, we observe, still bears its title, *The Collect*, although its original purpose be rarely, if ever, in the present age, complied with.

But now, if prayer for the dead—not to deliver them from purgatory, which is a fiction without foundation in primitive antiquity, but—to increase and perfect their present happiness; which, so far from being popery, is a strong guard against the dangerous doctrine and practice of the Church of Rome with regard to the saints, there being an irreconcileable difference between praying *for* them, and praying *to* them; —if prayer for the dead in this sense, although warranted by the earliest and purest antiquity, be, nevertheless, by some, entertained by scrupulosity, it should be considered, that *prayer* is a general word, comprehending not only *petition*, but every devout emotion of the heart towards God, as *confession*, *thanksgiving*, &c. Thus, Hannah *prayed*, although she presented no request, but only gave thanks for blessings already received, (1 Sam. ii. 1.) Accordingly, the ground of this prayer for the whole church is laid in the Apostolic injunction, to make, that is, *offer* or *present* prayers, supplications, intercessions, and *giving of thanks* (Eucharist) for all men. And, surely, for the happy part of our body, rejoicing in paradise, the church triumphant, as it has been sometimes called,—not superlatively, or in the highest degree, but comparatively with our state of warfare and danger, our militant state here upon earth,—we are bound to give hearty thanks, if we cannot see the propriety of praying. The title therefore, or bidding call

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to the prayer, seems too confined for the real scope of it; and particularly ill suits it since the last Review, which restored to it the expression of thanks due for the bliss of happy souls, with an implicit prayer for its consummation, when they with us, and we with them, following in the meantime their good example, shall be received into the fulness of joy:—for they without us shall not be made perfect.

When this enlargement was made, and the very important word *Oblations*, in consequence of the Rubric, was inserted; if the more solemn oblatory prayer, which was strangely thrust into the Post-Communion, had been brought back into its proper place, as Bishop Overall used it—and must have thought it no breach of the Act of Uniformity, it would have rendered the commemorative and representative sacrifice more conspicuous in the Office, as was undoubtedly the design of the Reviewers, appearing from what they effected amidst the opposition of their antagonists, the puritanical spirit of the non-conformists. But what those worthy men endeavoured, was evidently to make more lucid in the Liturgy the sacrificial signification and import of the Eucharistic Office, as the Church of England embraced it, as a prominent part of her Reformation from the deplored error of Rome, and expressed it most solemnly in its original purity in the first edition of her liturgy; and as it was maintained by her greatest divines and best defenders against the Romanists from that period downward.

To the great names already mentioned, many others might be added, who have expressly asserted the material sacrifice of bread and wine, the meat and drink offering of the Christian Church; which, instead of the manifold prefigurations of it that went before His coming, our Lord left behind him, to shew forth His death, his body broken and blood shed, under those symbols of bread and wine, the sacrifice of Melchisedec, till He shall come again to put an end to the world.

Among those who bear testimony to the Eucharistic sacrifice as received and practised from the days of the Apostles,

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the eminently great and learned Archbishop Usher should not be forgotten. No man was more repugnant to the errors of Popery than he was; but he was too well acquainted with primitive antiquity not to know, that the sacrifice of the Eucharist, commemorative of the death of Christ, had nothing to do with them, but on the contrary was perfectly opposed to them.

In his "*Account of the religion professed by the ancient Irish*," annexed to his *Answer to the Jesuit's Challenge*, having observed that the Irish Liturgy was according to the Gallican Order, and adverting to the obsequies of St. Colme [*Columbanus*] he adds, "The service is first presented to God, (from which, as from a most principal part of the duty, the sacrament itself is called the Eucharist; because we offer therein a special sacrifice of praise and thanksgiving always unto God) and then communicated to the use of God's people. In the performance of which part of the service, both the Minister was said to *give* and the communicant to *receive the sacrifice*; as well as in respect of the former part, they were said to *offer* the same unto the Lord. For they did not distinguish the *sacrifice* from the *sacrament*, as the Romanists do now-a-days, but used the name of sacrifice indifferently, both of that which was *offered* unto God, and of that which was *given* to and *received* by the communicants. Therefore we read of *offering the sacrifice* to God; as in that speech of *Gallus* to his scholar *Magnoaldus*, 'My Master Columbanus is accustomed to offer unto the Lord the sacrifice of salvation in brazen vessels.' And of receiving the sacrifice; as in that sentence of the Synod attributed unto St. Patrick, 'He who deserveth not to receive the sacrifice in his life, how can it help him after his death?' And in that gloss of Sedulius upon 1st Cor. xi. 33, '*Tarry one for another*,' that is, saith he, 'until you do receive the sacrifice.'"

To this great and good Primate of Ireland may be added another of England, whose attainments were highly eminent. As long as taste for classical learning shall remain in the

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schools, Archbishop Potter must be in request for his *Antiquities of Greece*, his *Lycophron*, and works allied; and in the church, his noble edition of the works of St. Clement of Alexandria, and all his theological publications, will be highly valued; but, in a particular manner, his work upon the constitution of the Church itself, which he has clearly stated and defended as the corporation of Christ, a divinely-organized body, His kingdom upon earth, the citizenship of which is in heaven.

In holy Scripture, and in all the monuments of antiquity, he perceived that the most sublime worship of the church, is the sacrifice of the Eucharist—the holy bond of union that connects heaven and earth. As such he gives it the highest rank among the sacerdotal powers, which Christ, to whom belongs all power in heaven and earth—Himself the Author and End of all—has conferred upon his Church. After remarking, that for the greater facility of admission into the church, the Office of baptism, the initiatory sacrament, is entrusted with deacons, (and sometimes through excess, and misapprehension of its obligation, usurped by laymen—the Church of Rome putting it into the hands of women as well as men,) the very learned Archbishop subjoins—"But there is yet a further reason, why none but bishops and presbyters have ever consecrated the Lord's Supper, *viz.* because the Lord's Supper was always believed to succeed in the place of sacrifices; consequently, as none beside the High priest and inferior priests were permitted to offer sacrifices under the Jewish Law, so the Lord's Supper was consecrated by none but bishops and presbyters, who alone are priests in the Christian sense of the word." After remarking upon the federal nature of sacrifice—for so it has been ever practised—as presented to God, and participated in by the offerers, he adds, "In the Christian Church, there is only one proper sacrifice, which our Lord offered upon the cross; and consequently Christians cannot partake of any sacrifice in a literal and strict sense, without allowing transubstantiation. Lest therefore they should want the same pledge

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to assure them of the divine favour, which the Jews enjoyed, our Lord appointed the elements of bread and wine to signify His body and blood, offered in sacrifice, where they are expressly called his body and blood, it being common for *representatives*, to bear the name of those things and persons which they represent. The elements were not his real body and blood, nor understood to be so by the Apostles, or any primitive father; but they were the symbols of his body and blood, the partaking whereof is all one to the receivers, as if they should eat the body and blood of Christ offered upon the cross. To this purpose is the discourse of St. Paul, (1st Cor. x. 16–21.) "The cup of blessing, &c." where it may be observed, that eating the Lord's Supper is the same rite, in the Christian Church, with eating the things offered in sacrifice, among the Jews and Gentiles. Whence the Apostle declares in another place, that the Jews, who are not within the Christian Covenant, and consequently not in communion with Christ and his Church, have no right to partake of the Christian Altar: "We have an altar," says he, "whereof they have no right to eat who serve the tabernacle." Hence it is manifest, that to partake of the Lord's Supper, is to partake of the sacrifice of Christ, which is there commemorated and represented. For which reason, the most primitive fathers speak of eating at the Christian Altar." He adduces the testimonies of *St. Ignatius, St. Clemens Romanus, St. Justin Martyr*, and *St. Irenæus*. From St. Justin he draws largely, who indeed has much to the purpose, particularly in his *Dialogue with Trypho the Jew*, from which he introduces the following passage, wherein the holy Martyr recommends to the Jew's attention the prophecy of Malachi (i. 11.), "From the rising of the sun, &c." He thus comments upon it, "God then foretold the sacrifices that are offered to him by us Gentiles, namely, the Eucharist of bread and wine, whereby, he says, we glorify his name; but ye (Jews) profane it." Afterwards he has these words, "We Christians are the true nation of God's priests, as God himself witnesseth when he saith, That

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in every place among the Gentiles, they shall offer to Him pure and acceptable sacrifices. For God accepts sacrifices from no man but his own priests. And therefore He foretells, that all those shall be acceptable to Him, who shall offer in this name the sacrifices which Jesus Christ directed to be made, namely those which are made by the Christians in all places in the Eucharist of bread and wine."—" And in the fathers of the next age," continues the Archbishop, " to consecrate the Lord's supper is so constantly called προσφερειν, and *offerre* in Latin, that is, to *offer* it, that it is needless to cite any testimonies from them. So that it is plain both from the design and nature of the Lord's Supper, and from the concurrent testimony of the most primitive fathers, who conversed with the Apostles, or their disciples, that it was reckoned throughout the whole world to be a commemorative sacrifice, or the memorial of our Lord offered upon the cross, which being first dedicated to God by prayer and thanksgiving, and afterwards eaten by the faithful, was, to all intents, the same to them as if they had really eaten the *natural* body and blood of Christ, which are thereby represented. The consequence whereof, as explained by the constant practice of the Church in all ages, is, that they who consecrate this sacrament, must be *priests* in the Christian sense of the name. But it is not to be wondered, that those of the *reformed* religion, have either wholly abstained from the names of *sacrifice* or *oblation*, or mention them with caution and reserve, in explaining this sacrament, which were used by the primitive fathers in a very true and pious sense ; since they have been so grossly abused by the Papists in their doctrine of the *Mass*, which depends upon their other absurd doctrine of *transubstantiation*, which is the daily occasion of many superstitious and idolatrous practices, and has for several ages given infinite scandal both to the Jews and Gentiles, and to the Church of God."*

But from the abuse of the Christian sacrifice and priesthood,

* Potter's Discourse of Church Government, p. 260, &c. 3d edit.

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the argument to the disuse of them, either the verities or the names that express them, is neither sound nor safe. England's rule of reformation is, Reject the abuse, retain the right use. Drink at the fountain head, we may say, where the stream runs clear.

The very learned and venerable Dr Hickes has explained and defended this doctrine most clearly and convincingly, while no writer has more ably refuted the errors of Rome than he has done, in his *Controversial Letters* and other writings, which are replete with primitive learning. For the christian commemorative sacrifice in the holy Eucharist, he adduces the testimonies of many the most eminent doctors and divines of the Church of England.

We may, indeed, fetch a cloud of witnesses in the writers of the valuable notes upon St. Paul's Epistles, "Done by several eminent men at Oxford, corrected and improved by the late Right Reverend and learned Bishop Fell," 3d. Edit. 1702. To mention only the note upon Heb. v. 10. which is clear for the Melchisedeckian sacrifice, instituted by our Lord, for the continual memorial, or shewing forth of his death, by the bread and cup offered in the holy Eucharist.—"His Melchisedeckial, or eternal Priesthood, joined with Kingship, was consummated in his Resurrection; and is now continued in his service in the heavenly sanctuary. In which heavenly sanctuary he perpetually offers his blood and passion to God, and, as man, makes perpetual prayers and intercessions for us. As also He hath instituted the same oblation of His holy body and blood, and commemoration of his passion, to be made in the holy Eucharist to God the Father, by his ministers here on earth, for the same ends, *viz.* the application of all the benefits of His sole meritorious death and sacrifice on the cross, till his second return out of this heavenly sanctuary."

Mr. Thorndike, one of the Reviewers of the Common Prayer upon the Restoration, who well knew with what intent those additions were made in the Communion-Office, very fully and clearly enforces the sacrificial nature of the Eucharist. Let the fol-

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lowing sentence, out of many, suffice as a specimen of his opinion:—"Having resolved to set all regard of faction behind the consideration of truth manifested by the Scriptures; I stick not to yield, and to maintain, that the consecration of the Eucharist, in order to the participation of it, is indeed a *sacrifice*, whereby God is rendered propitious to us, and the benefits of Christ's death obtained for them that worthily receive it."*

The sentiment of Bishop Bull, one of the most learned theologians that England has produced, (and it has produced very many) is such as might have been expected of one who was so admirably well acquainted with the writings of the Apostolic and early fathers; among whom he observed "the consent of all the Christian Churches in the world, however distant from each other, *in the prayer of oblation of the Christian sacrifice in the holy Eucharist*, or sacrament of the Lord's Supper; which consent is indeed wonderful. All the ancient liturgies agree in this form of prayer, almost in the same words, but fully and exactly in the same sense, order and method; which whosoever attentively considers, must be convinced, that this Order of prayer was delivered to the several churches, in the very first plantation and settlement of them."†

The necessary inference from this, which forces itself upon the mind, is, that the oblation of bread and wine as the christian sacrifice, must have been divinely taught and delivered by the Apostles.

Among the many very learned writers, who have enriched the Church by their admirable works, which will go down, with great utility, to the latest posterity, Bishop Beveridge, one of the humblest of men withal, will long be had in grateful remembrance. His *Pandects of the Councils*, and *Vindication of the primitive Code*, discover his profound research and great learning to have been astonishing; and his English works, all tending to promote piety, and inculcate the Chris-

* See at length the Third Book of his *Epilogue*, and particularly the first 5 Chapters. See also his *Just Weights and Measures*.

† Bishop Bull's Sermon on 1st Tim. ii. 1, 2.

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tian life, must touch the heart of every one that can relish Christian simplicity and godly sincerity. From Holy Scripture, and its best interpreter, the belief and practice of the primitive Church, he learned and embraced the true doctrine of the Eucharistic sacrifice, the most sublime worship of the Christian Church—the nearest approach to heaven that can be made upon earth. He preached it in his sermons; and, while he was a most exemplary parish-priest in London, had the great comfort and happiness of re-establishing the celebration of it on every Lord's day—and sorrowfully it must be confessed, that lame is the service of the Lord's day without it! But hear his own words, with respect to the nature, end, and design of it, in his Sermon on 1st St. Pet. ii. 5.

After speaking of sacrifice in general, he proceeds thus—"But the sacrifice that is most proper, and peculiar to the Gospel, is the sacrament of our Lord's Supper, instituted by our Lord himself, to succeed all the bloody sacrifices in the Mosaic law. For though we cannot say, as some absurdly do, that this is such a sacrifice, whereby Christ is again offered up to God, both for the living and the dead," [alluding to the sacrifice of the Mass, as perverted by the Church of Rome;] "yet it may as properly be called a sacrifice, as any that was ever offered, except that which was offered by Christ himself. For His indeed was the only true expiatory sacrifice that was ever offered. Those under the Law were only types of His, and were called sacrifices only upon that account, because they typified and represented that which He was to offer for the sins of the world. Therefore, the sacrament of Christ's body and blood may as well be called by that name, as they were. They were typical, and this is a commemorative sacrifice. They foreshewed the death of Christ to come, and this shews forth his death as already past. 'For as often,' saith the Apostle, 'as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.' (1st Cor. xi. 26.) This is properly our christian sacrifice, which neither Jews nor Gentiles have any share in; as the Apostle

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observes, 'We have an Altar, whereof they have no right to eat, which serve the tabernacle.' (Heb. xiii. 10.) An Altar, where we partake of the great sacrifice, which the eternal Son of God offered up for the sins of the whole world."

This excellent Bishop wrote an Explanation of the Church Catechism, for the use of his diocese of St. Asaph. And there, in few words, suitable to first principles, he lays down the commemorative sacrifice, as Bishop Overall meant it in the words which he inserted, to distinguish the Lord's Supper from Baptism, as being not merely a sacrament, but a sacrifice also, and which the church adopted, and stamped with her authority, for the instruction of her children. Bishop Beveridge's sense of the words, as inculcating the commemorative sacrifice of Christ's death, is thus laid down in answer to the question, "Why was the sacrament of the Lord's Supper ordained?"

"All the sacrifices under the law were only types and shadows, appointed by God to foreshew, typify, and represent *the sacrifice of the death of Christ*, then to come. And, in like manner, the sacrament of the Lord's Supper is now ordained by Him, to set forth and commemorate the same sacrifice as now already offered up for the sins of mankind:—which, therefore, is necessary to be continued to the end, as the typical sacrifices were from the beginning of the world."

The commemorative sacrifice of the holy Eucharist, representative of the sacrifice of the death of Christ, we may therefore venture to affirm, is a fundamental in the doctrine of the Church of England. It enters into her catechism, and is to be traced in her communion office; but in her first and most admirable Reform, it appeared in its original, primitive splendour, purified from the corruptions, which, in declining and dark ages, it had contracted. To bring the Eucharistic office —the form of which had been altered to the worse—nearer to that prime standard—towards which a trial had been made in the Book for Scotland, serving as an intermediate step—

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was evidently the design of the last Reviewers, who were memorable men of great worth, intimately conversant in the doctrine of primitive antiquity upon this most important office, their sense of which several of them had published to the world. But they had to deal with opponents, whose unreasonable demands they could not comply with, nor conquer the prejudices which had so deeply taken hold of them. Yet in the improvement which they made, an intelligent person may understand the office, as serving to the accomplishment of our Lord's command for the commemoration of His infinitely-meritorious sacrifice. But, after all these pious endeavours, amidst the dislocation of the parts, the mode of expression is not so clear, precise, and definite, as to preclude great diversity of opinion, which may be sheltered under the form, so that a *Hoadley* may use the Office as well as a *Hickes*, each reading his own doctrine in the words, although in their belief and regard for the Eucharist, opposite as east and west, light and darkness. Nay, a Romanist may, with perfect ease, accommodate the consecration to *his* belief, which he builds upon the words of our Lord taken in their precisely literal sense, and which he finds, or thinks he sees, as the sole distinctive words of consecration, without any thing said or prayed additionally, as in all the Liturgies of the Catholic Church, except the Roman branch. In the rest, after the words of institution, and the oblation of the representative body and blood, the prayer, invoking the Holy Ghost to sanctify the elements, pointed directly to the words of our Lord. *It is the Spirit that quickeneth*—clearly distinguishing between his spiritual or sacramental, and his natural, substantial flesh and blood.

But now, in our addresses to the throne of grace, we are commanded with one mind, as well as one mouth, to glorify God, and to agree as to what we ask, that it may be done for us, by our Father in heaven.

The first Office of England, or any such, copied from the consentient early Liturgies, forms an insuperable barrier against the corruptions of the Romanists on the one hand, as

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appeared by the failure of their attempt upon the Greeks in the Council of Florence, and against the empty cold opinion of the mental remembrancer on the other. It is here, in a particular manner, that the unanimous belief and practice of the purely primitive church is to be regarded and received as the best interpreter of the sense of Scripture. In such divine institutions, which are not the inventions of human reason, but the positive appointments of divine wisdom and goodness, we have nothing to do but to receive them according to their Author's gracious command, and adhere to that doctrine which was once delivered to the saints, and embraced from the beginning.

Yet, unhappily, controversies, in different ages, and down to modern times, have arisen with regard to this profound and saving mystery; and love has been lost in the maintenance of truth,—each contending with violence and virulence for his own opinion. But learned men will dispute and write the better, the more they have learned of their divine Master to be meek and lowly, speaking the truth in the spirit of love. In defence of the scriptural and primitive doctrine of the Eucharistic sacrifice, as it was restored by the English Reformation, and set forth in the first Liturgy of England, many eminent doctors and great divines of that church—the great bulwark of the Reformation—have stood forth; and to those few already mentioned, many venerable names might be added.

Upon this subject, that of the very pious and learned Dr. Grabe has been introduced; than whom, surely, a fitter umpire in any dispute with regard to the sense of the ancient fathers, could not be found. His unwearied search after truth, in the ardent love of it, surmounted the prejudices of his education, which was according to the Lutheran tenets; the deviations of which, as well as of modern Rome, from the purely ancient standard, he clearly detected. And when he had tried all according to this test, he at length, with no small difficulty of escape from Prussia, took refuge in England,

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where he found acquiescence; and, after several most useful labours of learning and piety, supported by a small pension from Queen Anne, died there very much esteemed, and the loss by his death very much lamented.* As a neutral arbitrator, devoid entirely of party-spirit, seeking sincerely, and sacrificing solely to truth, one should certainly be inclined to admit and rest in Dr Grabe's decision for the sacrifice of bread and wine, in the Eucharist, commemorative of Christ's oblation of Himself under these symbols, to suffer upon the cross, and the consecration of them by the Holy Ghost, making them in power and virtue what they represent, which he has maintained in his work, *De Forma Consecrationis Eucharistiæ*, to have been the belief and practice of the primitive and Apostolic church, and has drawn up an office suitably to that doctrine.†

It is true, this great man did not escape calumny and misrepresentation, as if he had been popishly affected,—an aspersion thrown by many upon what they dislike, because they will not give themselves the trouble to understand it. But the very learned *Pfaffius*, a Lutheran, who lived and died in that profession, although he differed very considerably in opinion from him with regard to the Eucharist, vindicated him entirely from the very false imputation of popery, and shewed that Dr. Grabe's doctrine of a material sacrifice in the Eucharist differed altogether from that of the Romish Mass. The Romanists, by the unfounded doctrine of transubstantiation, introduced in the middle and dark ages, and at length established as the undeniable doctrine of their church, in the Lateran Council 1245, pretend to repeat the very substantial sacrifice of Christ's body and blood in their natural reality. These could be but once only offered, and offered in order to

* See Mr. Nelson's very affecting apostrophe to him, in his *Life of Bishop Bull*, the Editor of whose immensely-valuable Latin works he had been, with very important additions; and see also *Collier's Account of his Death-Bed Devotion*, exhibiting that of a truly primitive Christian.—*Supplement to Moreri's Dictionary.*

† See it in Greek, published by *Pfaffius*, in his *S. Irenæi Fragmenta.*

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his actual death, who once only died, as the ransom and propitiation for the sins of the whole world; and He Himself the only Priest, in whom, for his own sake, the Father was well pleased, who could, with acceptance, offer that sacrifice; which, therefore, in the same night that he was betrayed, but could not with His own hands break His own body, and shed His own blood, He did, under the symbols and substitutes of bread and wine. But the offering of these representatives of His body and blood, He commanded to be perpetuated in his church, by His commissioned servants doing as He did, to shew forth his death before God, by making the oblation of these authoritative symbols, to plead the infinite merit of that one and only sacrifice, in and of itself meritorious and propitiatory.

The inexhaustible power and virtue of that great original Sacrifice, the Holy Ghost, in return to the prayer of Invocation, which we find in all the ancient Liturgies presented to that purpose, communicates to the bread and cup, in full effect and vital energy, quickening or giving life to them, according to our Saviour's word. This Dr. Grabe has learnedly proved.

As the one sacrifice of Christ, both God and man, the promised Seed of the woman, who gave his own heel to be bruised in death, that He might thereby bruise the serpent's head, and restore fallen man to grace and glory, had been foreshewn and pointed out and typified by all the sacrifices offered to God from the beginning; which did not in the least detract from its necessity and value, but rather established its infinite merit and worth; so neither is its all-sufficiency diminished, but rather magnified, drawn out and applied by the commemorative sacrifice of bread and wine, which is its *memorial*,—*retrospective* or looking back to it, as the former were *prospective*, or looked forward to it.

This representative and commemorative sacrifice, founded in our Lord's institution, and bound upon his church by his dying command, is supported by the three infallible marks, which, where they all concur, establish beyond doubt the true

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sense of scripture, *Antiquity*, *Universality*, and *Consent*—the golden rule laid down and illustrated by St. Vincent of Lerins.

Upon the point of the Eucharistic sacrifice, we may also adduce M. L'Arroque, a very learned writer, one of the French Reformed, who, with great research and unwearied investigation, through the several centuries downward from the days of the Apostles, has, with much judgment and discrimination, written a History of the Doctrine and Practice with regard to the Eucharist. The very candid and dispassionate Du Pin, a very unexceptionable judge, says of it,—"L'Arroque's History of the Eucharist is an admirable collection of passages from the writers of each century, upon every particular question that regards the Eucharist."

He, as well as Dr. Grabe, although very different in their religious profession and practice, saw, in point of fact, the truth of the Christian sacrifice, and the belief of its sanctification by the Holy Ghost, in the most early ages of the Christian church, from which the church of Rome had widely deviated. "We have shewn," says L'Arroque, "that the holy fathers have unanimously deposed, that the sacrifice of Christians is a sacrifice of bread and wine." He shews also, that the wine was always mixed with water, and that the consecration into the life-giving body and blood of Christ, was made by the invocation of the Holy Ghost. His testimonies are numerous, and the light arising from them is irresistible for the Oblation and Invocation, and their perfect inconsistency with the doctrine of the modern Church of Rome. The ancient church, west and east, everywhere truly catholic, was very different from it in opinion and practice; and universal adherence to the most ancient faith and practice, will be found the safest and surest antidote against error of every kind.

The Church of Rome, as is to be lamented, (while the fact eradicates at once every pretence to infallibility, in any the most exalted particular church), had run into an astonishing error, under the harsh and novel term of *transubstantiation*;

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pretending to offer—according to the idea which that word conveys—the very substantial, natural body and blood of Christ. And when the wonderful presumption which that implies came to be seen, too many, in order to keep at the utmost distance from it, denied that there was any material sacrifice whatever instituted by Christ and left to his church.

They adopted as their opinion, that the bread and wine are no further holy, than as they are set apart to be merely signs or tokens of the body and blood; and so are, by their consecration, only relatively holy, and only while they are in actual use; and then would suppose that there is no other Christian sacrifice but that of prayers, praises, alms-deeds, devout affections, &c.—faith and good works, in short. But this now, upon calm investigation, seems to be a gross and rather dangerous mis-statement of the true end and design of the divine institutions, whether sacrifice or sacrament. It is our justification that is mainly concerned in them, which is begun in the sacrament of baptism, and is progressive, till it be finally sealed and perfected by the last sentence of the supreme Judge: for, "the path of the just is as the shining light, which shineth more and more unto the perfect day," (Prov. iv. 18)—when He who hath begun a good work, shall fully accomplish it in the day of His appearing.

This divine institution, it is true, is the mean of our sanctification also, but that rather in its sacramental capacity, as being the outward sign of inward grace *given unto us*—grace and gift unspeakable. But, in return, "What shall we give unto the Lord, for all the benefits that He hath done unto us?" Having nothing of our own to give, we must take the cup of salvation, and give Him the memorial of his Son's blood, a gift of inestimable price, and call upon His name for acceptance, and every grant. This is the grand and infinitely-gracious aspect of the holy Eucharist, as ordained for the continual remembrance of the sacrifice of the death of Christ before God, as His Son's instituted memorial; where our utmost holiness and best possible attainments, wherever we are, whatever we

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have, nay, the merit and holiness of the whole creation, must stand aloof.—Without doubt, spiritual homage of praise and thanksgiving, faith, devotion, pure affections, all holy virtues, must precede and accompany the oblation of the bread and wine—the representation of our Lord's body and blood given for the sins of the world; but they have nothing to do, poor and defective in themselves at best, as a claim of favour, justification, acceptance, and eternal salvation. For the words of the Church, in her *Homily of Justification or Salvation*, are very applicable here, explaining the eleventh Article of Religion, which refers to that Homily:—nothing of ours, or within ourselves, being able to claim continuance in the state of justification:—"Although we have faith, hope, charity, repentance, dread, and fear of God within us, and do never so many works thereunto; yet we must [in this divine mystery] renounce all our said virtues, &c., and trust only in God's mercy, and that sacrifice which our High Priest and Saviour, Christ Jesus, the Son of God, once offered for us," &c., to the end of the first part. These words very expressly coincide with the design of the Eucharist, commemorative of the sacrifice of the death of Christ, the only sacrifice in which we can acquiesce, and put our trust, for pardon and peace. Accordingly, we make our humble approach in the moving language of the church, "not trusting in our own righteousness, but in God's manifold and great mercies;" as sinful creatures in soul and body, having no hope but in that immaculate Lamb, who died in sacrifice to take away the sins of the world, and cleanse us by His blood, as now we commemorate and most humbly pray. And, therefore, to think of our own graces and virtues, or any works and offerings of ours, as a sacrifice to be presented, in preference to the instituted memorials of Christ's body and blood, is out of place, and contrary to the intent of the institution. As creatures, produced originally out of nothing, of absolute merit we are altogether destitute, and have nothing to give to God but what we have received of him. But, as degenerate, sinful creatures, worse than nothing, the sacrifice of

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infinite merit, which we plead by this most prevalent representation of it, was appointed to deliver us from our own demerit, to take us, as it were, out of ourselves, a foul and ruinous habitation, and lodge us in Christ; that we may be found in Him, not having our own righteousness, by our utmost obedience to God's commandments, but that which is by the faith of Christ, our only sanctuary in the day of wrath; we dwelling in Him, and He in us, by this most holy and heavenly mystery: that in Him we may have peace, pardon, and purity: that in Him, and by His juice and virtue, who is the true vine, we may bear much fruit, and the Father may be glorified. For here, too, may be well applied the second part of said Homily, enforcing the necessity of good works, (which the church, in her whole doctrine, constitution, and worship, most forcibly inculcates), but precluding all proper merit and desert of them, in respect of pardon and salvation. Although we must be fitted or made meet to be partakers of the inheritance of the saints in light,—for without holiness no man shall see the Lord,—yet eternal life is the gift of God, through Jesus Christ our Lord. Of this wondrous gift, purchased for us at a dear rate by our divine Redeemer, the sacraments are the assuring pledges. But the Lord's Supper, ordained for the continual remembrance of His death, pleading its infinite merit, and shewing it forth before God, is especially our claim of right, as being the communion of His body and blood.

Now, communion consists in giving and receiving; and this representative sacrifice of the Eucharist, accordingly, is, first, by Christ's commissioned servant, the priest, offered or given to God, as the mysterious body and blood of his Son, in whom He is ever well pleased; and then again, given by God to us, —the same bread and wine that were offered to Him, without any change of substance, but highly enriched and consecrated by the Holy Spirit, the Author of all consecration, and thus made Christ's body and blood in virtue, power, and efficacy; —conveying to the well-disposed receiver all the benefits purchased by the sacrifice of his death,—pardon of sins, increase

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of grace, and pledge of eternal glory, upon the condition of repentance, faith, and future obedience.

This, in sum, is the doctrine of the holy Eucharist, the sacrifice and sacrament of the Christian church, as laid down in holy scripture, and received by the whole church of Christ in the first and purest ages; of which the writings of the early fathers, and all the primitive liturgies, furnish irresistible proof. It may, indeed, taking elucidation from the best interpreters, be clearly traced in the short account of the institution by the three Evangelists and St. Paul, taking in our Saviour's sermon at Capernaum, recorded by St. John, which, in most affecting terms, anticipated the mystery of love, which, by His death, was to communicate life to mankind. In that divine sermon, his words are, "The bread that *I will give* is my flesh, which *I will give* for the life of the world. But, at his last supper, this promise, which before was future, he most evidently fulfilled, when he took bread, and blessed it, and brake it, and said, in present time, "This is my body, which *is* given for you." It was bread that he took, and bread that he gave, first to the Father, as the sacrificial pledge of his crucified body; and then to his disciples, as the life-giving sacrament of it, but bread in substance, first and last. Yet such bread it was, as, by His benedictory word and Holy Spirit, was His body also, given *for* them in sacrifice, and given *to* them in sacrament: sacrifice being, as may be briefly said, a gift *to* God, and sacrament, a gift *from* God.

This bread, therefore, so blessed, and declared to be Christ's body, is much more than a bare representation, or mere figure. It is, as the Church, taught by Scripture, declares, in her 25th Article of Religion, an "*effectual* sign," in virtue and *effect*, though not in substance, the thing which it represents. It is bread quickened by the Spirit, who is the Giver of life,—that Divine Person, who renders effectual to our spiritual health and soul's salvation, all that our Redeemer has done and suffered for us, and by the means of His own appointment.

The same Almighty Word, which gave bread its natural

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virtue to nourish the body, by His blessing in the first institution of food, gives the sacramental bread its supernatural virtue in this divine institution, for the strengthening and refreshing of our souls in the spiritual life, and for the resurrection of our bodies to life eternal; for, says our gracious Lord, "He that eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day." (St. John vi. 54.) The virtue is certainly in the life-giving Spirit, which is communicated to the bread and cup in their consecration, and operates in them, and with them, as means of grace and instruments of salvation; making them the nourishing food of our souls, provided they be in good habit to receive it; in like manner as our bodies must be in good health, in order to receive and digest strong meat, which, otherwise, may work death instead of life. But, in either case, it is not by bread alone that man lives, but by the word and spirit that proceed out of the mouth of the Lord.—It is by bread, sanctified by the Word of God, and prayer for the enlivening virtue of the Holy Ghost, that our souls do live.

To this purpose tended the prayer of Invocation—"Hear us, O merciful Father, we beseech Thee, and with thy Holy Spirit and Word, vouchsafe to bless and sanctify these thy gifts and creatures of bread and wine," &c. These are the express words in the first reformed Liturgy of England, which Cranmer used, and, in the compilation of it, no doubt, had a principal share. His doctrine, then, is most certainly and unequivocally to be collected and affirmed from his devotion, when, in most solemn manner, he spoke the sentiment of his heart before God. So far was that truly primitive Liturgy from having any savour of the Romish mass and transubstantiation, that it was reprobated and detested by the Romanists, and the worshippers by it, for their denial of transubstantiation, were burnt to ashes.

That doctrine of the Council of Lateran, confirmed by that of Trent, the prayer for the sanctification of the bread and cup by the Holy Spirit, effectually precluded.

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It was bread and wine which the ancient Church offered in sacrifice, but considered as the divinely-instituted representatives of the body and blood of Christ, broken and shed for us; the memorial of the original, archetypal sacrifice, to bring, as it were, the remembrance of it before God, and plead and pray for the benefits procured by that one Oblation, which alone gives efficacy to all the rest. They are of no value but as connected with it, and derive thence all their virtue, as the means of acceptance and grace, conveying pardon, peace, and hope of glory, by the blessing of the Holy Ghost, upon and with the elements. For "the cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

This indubitable truth is not a subject for metaphysical investigation, but simple, sincere faith, acquiescing absolutely in the divine word, which is truth eternal. The *doctrine* is clearly revealed, but the *mystery*, the *modus*, or manner of its operation towards so salutary an effect, transcends human reason; —the angels themselves desire to look into it, but cannot comprehend it. Even in things natural and more level to our conception or imagination, the most profound philosophers must own that there are mysteries which transcend their highest contemplation; the inmost nature of body or matter eludes their subtlest search. We should not, therefore, wonder that the mysteries of grace are beyond our capacity.

How much chiming sophistry has been rung upon the relations which outward objects bear to our senses, and the mode or manner of their affecting them! Taste, for instance, in the matter or object that excites it, is not, as in the subject, susceptible of sensation. And yet there is, undoubtedly, some quality in the matter that we taste, communicated to it by God, which is apt to excite what we call sweet taste, when we take honey into our mouth. Why, then, should we doubt the power of God to make bread and wine, by His word and Holy Spirit, in the blessed Eucharist, the body and blood of Christ, in virtue, power, and efficacy?

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Here we have only to comply with the Psalmist's call, "O taste, and see how gracious the Lord is: blessed is the man that trusteth in Him." (Ps. xxxiv. 8.)

To excite and express this absolute trust, seems to have been one design of annexing the highest divine privileges and blessings to means which in nature have no connection with them, but derive all their efficacy from supernatural virtue communicated to them by God, whose gracious appointment renders it our duty and happiness to yield instant and undoubting compliance.

So it was in Paradise, when man was upright, and his eyes open to discern between good and evil, better than now, in his fallen and blinded state.

We cannot, and it would be impious to suppose, since all things made were good and wholesome, that there was any natural virulence in the tree of knowledge, to poison the whole human race; and yet we may venture to say, that it was the savour of death unto death; as the tree of life was the sacrament of immortality. Eat and live; or, eat and die. Had nothing been required of man, in order to lay hold of eternal life, but what was inward, in his nature, or of his own acquisition and culture, he might have been led to think that his high attainments were the fruits of his own planting and watering. Had he been made in Paradise, he might have imagined that the delicious state was his own natural inheritance. But, being made out of the common slime of the earth, and then transplanted and put by God into that beautiful, emblematical garden, he was, of course, admonished, that he was his Creator's tenant there, holding possession upon covenanted terms; that his best fruits were the gift of God, and that whatever he could give to God was already His own—which tended to keep him humble under a sense of his entire dependence.

If pride, then, was not made even for innocent man, but all boasting of what he had received was utterly excluded: much more must fallen, sinful man, abhorring himself as an un-

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clean, outcast thing, (Ezek. xvi.) be humbled in dust and ashes. His revival when lying and dying in his blood, was an undertaking of infinite mercy and most tender pity, as well as the highest grace. For surely *eternal life*, never ending bliss, and glory with God in heaven, which is a gift of grace, or unmerited favour, to the most pure and spotless creature, even to the highest and holiest angels, is, to fallen man, a gift of God's transcendent mercy, through our Lord Jesus Christ, who purchased it for us at the price of his own most precious blood—the blood of God-incarnate. His redeeming love is our sole investiture, being first washed (like the outcast child) in sacramental water, regenerated and justified by mere grace, confirmed and strengthened by the inhabitation of the Holy Ghost, received in consequence of baptism, and producing from the heavenly seed those fruits of righteousness, which are by Jesus Christ unto the glory and praise of God. All grace, all virtue spring from the ever full and ever flowing fountain, which was opened in His adorable side, pierced with a spear upon the cross, whence issued blood and water—water to wash, and blood to give us life; for His death, His atoning blood, is our life. This is the sole foundation of man's claim of pardon, grace, and glory, from Adam to the end of the world. Our resort, therefore, must ever be to the sacrifice of the death of Christ, which was prefigured, for the support of man's hope, by instituted typical sacrifices from the beginning, as we see in Adam's family; looking forward to it before its actual accomplishment, and now perpetuating the sacrificial remembrance of it, in that divine Institution, which He himself ordained, to shew it forth before God, and plead its merit till He shall come again to judge the quick and the dead. To exclude sacrifice from the Christian church, would, therefore, seem to make an awful void in its worship. And what have we to offer, with confidence of acceptance, if those materials, which he first took into his sacred hands, and said of the bread, *This is my body*, and of the wine, *This is my blood*,—be not the gift presented, the commemo-

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rative sacrifice of His death and passion? What else shall we render, wherewithal shall we come before the Lord? Nothing of our own, but as presented with a more prevailing oblation, can we have confidence to offer:—Our best robes of personal righteousness being but as filthy rags, requiring to be washed in the blood of the Lamb.

If we deny that there is any proper material sacrifice in the Christian Church, we pull down proper priesthood, and open a door to *Socinianism*, which, it wounds the heart to think, denies the essential divinity of Him, who for us men, and for our salvation, came down from heaven, and, taking our nature upon him, became a priest and sacrifice for our sins, making an atonement of infinite merit, being God and Man in one Person. This is the rock upon which Christianity rests, impressed perpetually upon the heart and mind by the continual memorial of the sacrifice of the death of Christ, by the bread and wine of the blessed Eucharist, commemorating and applying the benefits of His body broken and blood shed for the sins of world. But such an account of the institution as is given in the book which bears the title of the *Plain Account of the Nature and end of the Sacrament of the Lord's Supper*, reduces it to a bare and empty performance, without any direct regard to the honour of God, or the good of man.

To that Book many answers, in refutation of its dangerous doctrine, were written by the excellent Divines of the Church of England, which, in her glorious Reformation, restored the truly Scriptural and primitive doctrine of the Eucharistic sacrifice. It shone out as clear as day in her first reformed Liturgy, and has been maintained and defended by her primitively-learned Doctors and Divines ever since. While she retains the Christian priesthood, she retains, by implication, the Christian sacrifice; for every priest must have somewhat to offer—sacrifice and priesthood being correlative terms; they stand or fall together. She distinguishes the three sacred orders of the Christian Ministry, and plainly asserts their divine right in succession from the Apostles. Her words are

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express and pointed, being the opening into her Form of Ordination: "It is evident unto all men, diligently reading Holy Scripture and ancient authors, that, from the Apostles' time, there have been these three orders of Ministers in Christ's Church, Bishops, Priests, and Deacons." In this subordination, each order has its proper and peculiar function, which it must not exceed.

It may be asked, then, what is the definite and characteristic distinction between deacon and priest? The deacon is Christ's commissioned servant, and with other parts of holy ministry, performs with validity the holy sacrament of baptism; and, if the Lord's Supper be nothing more than a sacrament, why is he excluded from the celebration of it? But this latter is more than a sacrament. It is a sacrifice also, ordained particularly, as the church makes the distinction in her catechism, for a continual memorial of the sacrifice of the death of Christ, the highest and most powerful act of Christian worship. It exhibits below, in mystery, what our eternal High-Priest does above in natural substance; making intercession for us in virtue of the sacrifice which He made upon earth, that in the way and by the means of his own appointment, He may draw us after him, and bring us to God. This perpetual priesthood of his, which is after the order of Melchisedec, and not of Aaron, He committed in delegation, and, as far as earth required it, to his Apostles, in that most solemn night, when, under the symbols of bread and wine, He offered the sacrifice of His body and blood—which none but he himself could offer—to be broken and to bleed upon the cross. He committed to them the offering of its memorial, and, for their consecration to that awful ministry, uttered these words: "For their sakes I sanctify or consecrate myself, that they also may be sanctified or consecrated to the truth," taking place of the type. The Eucharist, therefore, being a proper sacrifice, to which the ministry of a proper priest is essentially requisite, none under the order of priest can acceptably draw near to God, and make the oblation. Considered as a sacra-

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ment, which the Eucharist is as well as a sacrifice, the deacon, who is the minister of a sacrament, presents and gives it to the people, after it has been offered and consecrated by the priest. So it was, as St. Justin Martyr tells us, in the Apostolic age. The deacon was intrusted with the distribution, even to carry it to the absent, after the sacrifice and its attendant prayers had been offered by the bishop or priest: And so it is at this day.

The present Bishop of Durham, in his excellent and highly useful Bampton Lecture, which he delivered when Regius Professor of Divinity, adverting to the indispensable requisites and fundamentals of Christianity and the Christian church, is well warranted, when he places among such fundamentals the doctrine of the Christian sacraments and Christian priesthood. —"If the sacraments (these are his convincing words) be not only signs or emblems of spiritual benefits, but the instituted means of conveying those benefits: and if the ministration of the priesthood, as a divine ordinance, be necessary to give the sacraments their validity and effect; then are these interwoven into the very substance of Christianity, and inseparable from its general design."

Its design is salvation by Christ, Prophet, Priest, and King —those gracious offices which He, in his love and mercy, undertook, for the redemption and restoration of lost mankind. And if He has left us a delegated priesthood and instituted sacrifice, for perpetuating and applying those purchased benefits, from the days of His Apostles, with whose commission He promised to be to the end of the world, it is surely a matter of infinite importance, duly to appreciate, and devoutly comply with, and use their regular ministration.*

Great, indeed, is the love of our divine Master and only Saviour Jesus Christ, who, when about to die for our redemption, instituted and left us in legacy this memorial sacrifice to pre-

* Upon the doctrine of the Christian priesthood, the learned Bishop refers to Dr. Hickes' Treatises on the subject; in which, indeed, both Christian priesthood and Christian sacrifice, which are inseparably connected, are fully proved and elucidated.

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sent to the Father, that He might look upon it, and, for the sake of his well-beloved Son's death and passion commemorated and represented by it, look propitiously upon us, and extend his mercy and grace to us.

Had the son of a king offered to die, in order to obtain pardon, and restore to favour a wretched rebel against his father; much more had he actually died, and, the better to ensure pardon and acceptance to this same rebel, before his death drawn his picture with his own hand, and put it into the hands of the criminal, that he might present it to the offended majesty of his sovereign, in his son's name, and with his signature, when he humbly approached to beg forgiveness; —how powerfully prevalent, may we suppose, must the suit have been ?* But the love of our divine Redeemer, in this regard, baffles every comparison that can be found or conceived in the whole creation. Yet this is the figure which the great Council of Constantinople, consisting of three hundred and thirty-eight bishops, assembled in the year 754, to repress the spread of image-worship, applied to the bread and cup in the blessed Eucharist; saying, that " Christ commanded the substance of material bread to be offered as his image; conse-

* Here, although all comparison infinitely fails, a person, to enliven his thought, may be apt to recollect a striking circumstance, which Plutarch has recorded in his Life of Themistocles. That great man, used as almost all great men are by vile republicans, flying from place to place.—to escape the rage of his ungrateful fellow-citizens,—as his last refuge, threw himself upon the mercy of Admetus, king of the Molossians, whom, in the days of his power and grandeur, he had used very ill, and insulted in a manner highly provoking. That he might the more prevalently supplicate his forgiveness, and obtain his protection, he took the king's son, then a child into his arms, and presented his mediation between himself and his father's apprehended rage. And by such interposition—pleading for his son's sake, which the father could not resist—he obtained the king's forgiveness and acceptance.—What then may we not hope from the Father of mercies, when, with penitent hearts, we present to Him the memorial of his co-eternal Son, begging in His name, and for His sake! The power of the request transcends all imagination!

" So," to usurp the words of a very devout writer, " slaves are rescued from their chains, and prisoners from the doom of death: whilst they appease their offended king with the pleasing remembrance of his beloved son. And so we hope, and infinitely more, from the infinitely greater mediation of Jesus."

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crated by the priest who makes the oblation." What graces and mercies, then, may we not hope to obtain, by this strongly-pleading memorial, while the gifts are presented, and are lying in open view, as was the language of the ancient fathers with respect to the Eucharistic sacrifice. It is not, to be sure, upon the instituted materials, considered in themselves, that we repose our confidence, but upon the Archetype, the divine Original, Christ's personal sacrifice, to which the commemorative sacrifice directs us, and where it fixes our faith and hope; and faith, when lively, is never inactive, but worketh by love, and the greater its degree, the stronger will its operation be. It may be sown in the heart as a grain of mustard seed; but, if it be genuine, it will grow and abound continually, till it become a great tree, participating, by its heavenly nourishment, of the tree of life.

In such light, the whole is clear, irradiated by the beams of the Sun of Righteousness, in whose light alone we shall see light, sweet to the eye, and salutary to the heart. But, if the eye be not fitted to this object, all will be dark, tiresome, and fruitless in the offices of religion, if they do not appear even ridiculous. For, the natural man, the man of vain reason and self-conceit, receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. As the services of the Old Testament, and their various rites, to the infidel and profane, are made matter of jest: so also in the New Testament institutions, what a poor and mean repast will a small crumb of bread and a drop of wine appear, in order to the remission of sin, increase of grace, and assurance of glory! But to the faithful discerner of the Lord's body, which is the substance and life of all such shadows,—the *old* more faint and obscure, as they would seem to us, the *new* more bright and finished portraits as we may say, they will appear infinitely valuable, and most ardently desireable; being by divine appointment, the efficacious signs and sure communication of our Saviour's grace and merits, the preservatives of soul and body unto

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everlasting life. And therefore, according to the impressive order of the Church's general but comprehensive Thanksgiving, next to the transcendent love of God, in the redemption of the world by our Lord Jesus Christ, we give most humble and hearty thanks to the Father of all mercies, for "the means of grace," by which we lay hold of "the hope of glory." But such a heartily-devout worshipper will not rest in the airy thanks of his lips. He will express his love and gratitude by the sincere and constant obedience of his life. For, to this end, our Divine Redeemer, by His death and passion, delivered us out of the hands of our enemies, the Devil, sin and death, that we might serve Him all the days of our life, as the inspired father of our Lord's harbinger expressed it.

Such is the doctrine of man's redemption and salvation, by the sacrifice of Christ, and such the means of representing and applying it, from the beginning to the end of the Book of God. It shines more and more from its first dawn in the third chapter of Genesis, to the last of Malachi: And in the New Testament, it breaks out in its meridian light—CHRIST JESUS, Immanuel, illuminating the whole from first to final day, when He shall be the Light and Life everlasting—eternal joy taking place of momentary sorrow.

Meantime, following Him, we shall not walk in darkness, but have the light of life. As long as this lower world shall endure, and the time of trial for salvation last—until death, the last enemy be destroyed, He ever lives, in his mediatorial capacity, to make intercession for us, and bring us to God. In the highest heavens, He presents the substance of His body and blood, once offered and slain upon earth, and which must in heaven remain, until the times of the restitution of all things; and His Church upon earth, by the hands of those whom He commissioned, and promised to be with them, in succession from his Apostles, to the end of the world, offers the instituted representations of them, in commemorative sacrifice, to plead the merit, and pray for all the benefits of His death and passion,—pardon of sins, increase of grace, and

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pledge of glory. Upon this memorial of his Son's appointment, the Father ever looks with propitious eyes; and that bread and wine may become the channels of such inestimable blessings, sends down His Holy Spirit to enliven and invigorate the outward signs, to such a degree, that they may be, not in substance, which is in heaven only, nor merely in figure or representation, but in effect and full virtue, the body and blood of His Son, to all intents and purposes of our salvation.

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CHAPTER V.

THE OFFERING AND RECEIVING OF THE CHRISTIAN SACRIFICE, A DUTY OF THE HIGHEST IMPORTANCE AND STRICTEST OBLIGATION.

It is ever seriously and carefully to be remembered, that, although redemption by the death of Christ is absolute, including every individual of Adam's race, for "He tasted death for every man," and "gave Himself a ransom for all"—yet salvation by it is conditional. He would have all men to be saved, but, in the plan of his infinite wisdom and goodness, he will not save rational and free agents, without their concurrence with that grace, which He gives, but they may receive in vain. "He is the Author of eternal salvation"—but it is —"to all them that obey him." (Heb. v. 9.) And therefore, in obedience to Him, we must both use the *means* of His appointment, and perform the *conditions* which he has prescribed.

The great and general means of salvation, to which all the instrumental duties of holy living may be reduced, are Baptism and the blessed Eucharist.

The holy sacrament of Baptism binds upon the receivers all the conditions of salvation, included in the solemn promise or vow then made to God, obliging to repentance or renunciation of sin, firm faith, and holy obedience. Upon this initiatory sacrament, confirmation, or the laying on of hands, under which title it ranks among the first principles of our holy religion, (Heb. vi. 1, 2.) puts the seal of the Holy Ghost, who is specially the giver of the spiritual life. Of this divine life the body and blood of Christ furnish the necessary food or nourishment, for the strengthening and refreshing of our souls. "My flesh," said our merciful Lord, "is meat indeed, and my

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blood is drink indeed;" and—"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Such are his words in that divine sermon (St. John vi., 27, &c.) which anticipated the institution, with plain respect to it, as all antiquity understood it.

These means of grace are therefore indispensably necessary to salvation, wherever they may be had, according to Christ's institution, and from those duly commissioned stewards, whom he has appointed to give his family their portion of meat in due season. And, if we do at any time neglect them, when they are in our power, we can expect no favour from God; but, by disobeying his command, shall incur his displeasure.

Very strong, indeed, is our obligation to be constant communicants in the christian sacrifice. It is bound upon us by every tie of duty, love and gratitude, as well as regard to our own eternal interest—our advancement in grace and preparation for glory. Our divine Lord's command to priests and people is most express,—to the priests to celebrate, and to the people to receive. "Do this," he said, "in remembrance of me," that is, offer this for my powerfully prevailing memorial: "Take, eat, this is my body: drink ye all of this, for this is my blood." In vain, then, we say or pray, Lord, Lord, or hope to enter into the kingdom of heaven, if we fail to do what is his Father's will, and His own. "Why call ye me, Lord, Lord," he asks, "and do not the things that I say?"

But, if we consider the time when, and the circumstances in which He gave this command, we must be devoid of all feeling, if we are not ardently zealous in the performance of it, so easy, and so kind a request it is, of a Friend so fervently loving. "Greater love," he said, "hath no man than this, that a man lay down his life for his friends." (St. John xv. 13.) But He, who is both God and man, in one Person, had greater love than man or angel, than the whole creation could exhibit. When no hand could help, when there was none to save, He commended his love towards us, and died to redeem us, when we were his enemies, and to make us his friends

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upon the easiest terms; if we will only take his light yoke, and easy burden upon us;—desiring our obedience to his commands, because we cannot otherwise be happy. "Ye are my friends," says he, "if ye do whatsoever I command you." (St. John xv. 14.) But this is his last, his dying command; and, if ye fail to perform it, we surely forfeit and give up all claim or title to his friendship.

Did we know no more of its intent and purpose, than that a person had loved us to so great a degree, as to lay down his own life to save ours; had he endured a death of utmost agony and torture, to rescue us from death and raise us up to joy and glory; and that just before he, out of love to us, gave up himself, or in the very act of voluntary giving up himself, to endure such torment and death in our stead, had required us to do some pleasant and easy thing in remembrance of him, and for a testimony of our love and gratitude; surely, we should be the most detestable monsters, who had shaken off every symptom of human nature, and had extinguished every spark of grateful feeling, did we neglect his request, or were backward, slow, or cold, in the performance of it. But so, alas! we shew ourselves, when we do omit any opportunity of giving this testimony of our gratitude and fervent love, in return to His amazing love to us. His desire to die for us, and leave us the representative memorial, in order to convey to us all the benefits purchased for us by His death, was ardent in the highest degree, as his expression upon the occasion strongly testifies;—"With desire I have desired to eat this passover with you before I suffer": that is, according to the language of Scripture—'I have most earnestly desired to offer myself a sacrifice for you, and give myself to bloody death, that you may be safe and happy in eternal life.' (St. Luke xxii. 15.) It is of this baptism of blood that he speaks, in these affecting words:—"I have a baptism to be baptised with, and how am I straitened till it be accomplished!" (St. Luke xii. 50.) Instantly might He have rescued himself out of the hands of cruel and bloody men by His own Almighty

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power, which struck them down to the earth, when they came to apprehend him; or by the ministry of his angels, had he rather chosen. "Can I not now," he said, "pray to my Father, and he shall presently give me more than twelve legions of angels: But how then shall the scriptures be fulfilled, that thus it must be?"—in order to man's redemption and salvation. (St. Matt. xxvi. 53, 54.) Such is the love of Christ, which passeth knowledge; which transcends the comprehension of the whole creation. But surely, such surpassing love tends to excite in us the utmost degree of love in return: for love begets love, and delights to obey the person beloved, none of whose commandments can seem grievous to it.

But if, in the next place, we do in the least reflect upon the end and design of this command of our dying Lord, for the sacrificial commemoration of his death, we shall find ourselves bound in interest, and by regard to our own advantage, to yield a ready and constant compliance.

As the race of Adam, we are under sentence of death; to deliver us from which, and restore us to life,—the life of grace in time, and of glory in eternity—He delivered himself to death, that He might breathe into us afresh the breath of life: —his own Holy Spirit re-implanting in us the principle of divine life, and stamping upon us anew the image of God. That was a most exalted grace, as conferred at first upon man in innocence; but still more amazingly great, as repaired and renewed in sinful man. Very affecting are the words of the inspired Apostle, which thus express it:—"After that the kindness and love of God our Saviour toward man appeared; not by works of righteousness which we have done, but according to his mercy, he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour: That, being justified by his grace, we should be made heirs, according to the hope of eternal life." (Titus iii. 4–7.) Now, even in Paradise, that heavenly life, the life of God in the soul of man,

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the seed of eternal glory, was to have been nourished and increased by the tree of life; which was to our first parents, while they retained their innocence, the sacrament of immortality; that they might, with high gratitude, acknowledge and receive it as a gift of grace or favour; not as a debt due to their nature, consisting only of a rational soul and earthly body. Much more now, as before observed, is the astonishing grace to be accepted, with utmost thankfulness, as an extension of mercy, where there is no shadow of merit, and of supernatural favour to sinful man, who lay dead and buried in trespasses and sins. That man, so amazingly favoured, may inherit the happiness so dearly bought for him, he must be disposed by humility and its kindred virtues; the first step to the true riches, the kingdom of heaven, being poverty of spirit. To secure this prime requisite, and make us sensible that by grace we are saved, our Redeemer has, from the beginning, conferred His grace by means of his own appointment, and has not allowed us to take these means at our own hand, but humbly to receive them by the hands of his commissioned servants; thereby exciting us to believe and consider that He himself is all in all!

To this purpose, for man's salvation, He has regulated the constitution, and ordered the economy of his Church through these last days, and to the end of the world. He instituted outward visible signs of inward spiritual grace, which are rendered effectual by the sanctification of His own Holy Spirit; and the authority of administering them He committed to his Apostles, to be perpetuated in succession from them to the end of time. So we clearly observe in the initiatory sacrament of baptism; the apostolic commission being part of the original institution, and therefore essential to the right and lawful administration of it. So likewise in the sacrament, which is also the sacrifice commemorative of the death of Christ, the authority of the priest, the validity of his commission, most essentially enters into the performance: all originating from and terminating in Christ's Person, who is both Priest and Sacri-

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fice, the Giver and the Gift; who condescends to take from among men persons to represent Him, and act in His name in things pertaining to God, that they may offer to Him the gifts which He instituted for his memorial, and that He might, by their hands and prayers, convey, in the use of those means, all the benefits of His death and passion to the well-disposed receivers.

These benefits, indeed, are immense and numberless, and no heart can conceive, nor tongue express the real nature and full extent of them. They are the unspeakable gift of God: for neither eye hath seen, nor ear heard, neither have entered into the heart of man the good things which God hath prepared for them that love him, and of which He gives them the earnest and pledge in these holy mysteries, to their great and endless comfort.

But, to assist and arrange our thoughts, they may be reduced to the three exceeding great benefits already distinguished.—1. Pardon of sins. 2. Increase of grace. 3. An assuring pledge of eternal glory. Of these, certainly, we have the greatest need at all times, and therefore should at no time fail to attend that holy ordinance; by which, as the commemorative sacrifice of Christ's death, we pray and plead, and, as being also the sacrament of His body and blood, do actually receive these inestimable blessings.

1. Without pardon of our sins, we must all perish. Now, repentance, implying a thorough change of heart and life, is the condition of forgiveness, but it is of no value in the way of merit, to claim or obtain it: *that* our divine Lord Jesus Christ, God and man, purchased for us at the immense price of his own blood; and to make us sensible of our own demerit, has been pleased to appoint external means and ministry of pardon and reconciliation. He has most graciously instituted and ordained one baptism for the remission of sins, and promised to be with His Apostles and their successors, in the administration of it—He himself being the sole giver of its grace—to the end of the world. But after this birth from above,

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this regeneration of water and of the Holy Spirit, in baptism, sealed by confirmation, so deep was our fall in Adam, that "the infection of nature doth remain, yea in them that are regenerated." "After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, we may arise again, and amend our lives. And therefore, they are to be condemned, which say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent."* However conscious we may be, to the praise of God's grace, of our freedom from gross, presumptuous sins, yet, in many things we offend all, through ignorance, forgetfulness, frailty, and surprise—and who can tell how oft! Even from these secret faults we require to be cleansed. Repentance, prayer, and watchfulness, striving more and more against them, to subdue and lessen them, are the conditions; but it is the blood of Jesus Christ alone that cleanseth from all sin, whether small or great. And for the application of that healing remedy, He, of his great mercy, instituted the continual memorial of his most precious blood-shedding in the blessed Eucharist, and left us that cup of salvation, to which He has expressly annexed the forgiveness of sins. Every soul, therefore, that feels the corruption of nature, and laments, as offensive to the infinite holiness of God, the frailties and infirmities of our fallen state, will desire and long for that heavenly healing medicine; that, washed in the blood of that immaculate Lamb, which was slain to take away the sins of the world, it may at length be presented pure and without spot before God. Such a person will require no exhortation to take every opportunity of approaching the altar, where only we have the promise of pardon —lamenting that those opportunities in modern times are so few; and the most gracious invitation of his loving Redeemer will ever affect his heart with feelings both of sorrow and joy —sorrow for sin, and joy for salvation from the power as well

* 16th Article of Religion.

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as the punishment of it—"Come unto me all ye that labour, and are heavy laden, and I will give you rest."

2. As here we obtain pardon of our sins past, so also we receive grace to help us against them for the time to come; and find, that Christ is our strength as well as our Redeemer: for, we are assured that we can do all things required of us, through Christ that strengthens us, (Phil. iv. 13.) Our natural weakness will convince us of our continual need of divine grace—that bread of life and spiritual drink which here we receive, for the strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by bread and wine. But our highest attainments in holiness, degenerate as our nature is, must fall far short of the standard of absolute rectitude. The most exalted virtue that we can reach here below is but human virtue, and must be found very deficient when weighed in the balance. Our obedience, even when carried to the utmost, through sanctification of the Spirit, requires the sprinkling of the blood of Jesus Christ to render it matter of God's choice or election.* (1 Pet. i. 2.) It is that only which can render us pure and clean in the sight of the infinitely holy God. And, therefore, this most holy mystery was instituted by our most merciful God and Saviour to communicate his blood and merits to us, that our imperfect doings for his sake may be accepted and *rewarded.*

3. This—reducing the numberless mercies of these heavenly mysteries to three heads—is the last and consummating blessing: consigning the faithful receiver, as the felicity is expressed by St. Peter, in the above-quoted passage, "to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power

* Suitably to this divine sentiment of the Apostle, the pious Herbert—to whose admonitions upon the pastoral care the clergy are particularly indebted, and whose *Sacred Poems* touch the heart of every devout soul,—when he lay dying, and was visited by his friend, Mr Woodnot, who, by way of erecting his hope and confidence, no doubt, reminded him of his many works of mercy, and particularly of his re-edifying a church, made this answer—"*They be good works if they be sprinkled with the blood of Christ, and not otherwise.*"—*Walton's Life of Mr. George Herbert.*

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of God through faith unto salvation, ready to be revealed in the last time." This eternal inheritance, a state of joy and glory, without end or interruption, is a gift of grace to the highest and holiest angels, who have received and do acknowledge it as such, casting down their crowns before the high throne, and giving all glory, thanks, and praise to Him who liveth for ever and ever. But, to sinful fallen man it is a gift of mercy as well as grace, purchased for us at a dear rate, by Jesus Christ our Lord. His bitter but infinitely-meritorious cross, to Him the tree of death, is to us the tree of life,—whereby paradise is opened to us again—the heavenly instead of the earthly; where, as the earnest of our future inheritance, He gives us, by the hands of his commissioned servants, the bread of life, of which He says, "He that eateth of this bread shall live for ever:" and, "The bread that I will give is my flesh, which I will give for the life of the world;" and which he actually gave, in the institution of the holy Eucharist, when of the bread, which He took into his all-powerful hand, he said, "This is my body which is given for you;" and of the cup, in like manner, "This is my blood which is shed for you." This repast of his unspeakable love and bounty, He left to be the food and nourishment of our souls for life eternal—"My flesh is meat indeed, and my blood is drink indeed"—supernatural meat and drink, as constantly necessary for the spiritual life of the soul as natural food is for the body. "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day," (St. John vi. 54.)

These wondrously high and supernatural benefits are not to be obtained by natural means, but by mysteries transcending the power of nature, which we call sacraments, ordained by Christ himself to convey his grace, and be pledges of his love, to our great and endless comfort. And, therefore, to neglect the heavenly banquet, when we are invited to it in Christ's name, is to expose ourselves to death, by refusing the bread of life. Did we once, in our naturally starving state,

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feel our wants, and, in consequence, begin to hunger and thirst after righteousness—so hungry and thirsty as that our souls faint within us—most ardently should we desire the bread from heaven, and the healing stream that flows from thence, thirsting after the cup of salvation, as the panting hart does for the water-brooks. This, and whatever prepares us for it, should be the subject of our most earnest prayer.

All prayer or desire, with hope of obtaining what we pray for, our Lord hath taught us in his own divine prayer, of inestimable value, and universal comprehension. The ancient expositors, who had the best advantages for understanding its true meaning, discerned the celestial food in it, by understanding the *bread* which it begs not merely to regard natural bread, but especially and transcendently the supernatural sustenance, the bread of life, the true bread, which the Father, whom we address, giveth us from heaven. And, according to them, when we say, "Give us this day our daily bread," we pray and beg for that which the divine Author declared to be meat indeed, and drink indeed, and of which he excited the desire in his heavenly sermon at Capernaum.—But the divine food is medicine as well as meat; it restores, as well as preserves, saving health. And, therefore, the following petition may very well be directed with an eye to the Eucharist, which, after baptism, is the only mean of the forgiveness of our sins:—"Forgive us our trespasses, as we forgive them that trespass against us." For our Lord had made it the law of his altar, in his divine sermon on the mount, that, in order to acceptance, it must be approached with true charity—that high degree of it, which fulfils what is hardest to corrupt nature, the forgiveness of our greatest enemies, which, in the prayer, is put, by a figure, as the test of universal obedience—for love is the fulfilling of the law in all its branches. Indeed, it requires not much straining, nor very deep penetration, to discover, in this all-comprehensive prayer, the sacrifice commemorative, as well as the sacrament commu-

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nicative, of Christ's body and blood, which He first gave *for* us in sacrifice, and then gave *to* us in sacrament. *

The petition immediately before that in which we beg the heavenly bread, "Thy will be done in earth, as it is in heaven," may, by very easy and just construction, be so applied as to lead our devotion to the commemorative sacrifice. For thus we may contemplate: Our divine Redeemer, of his wondrous love and mercy, came into the world, not to do his own will, but the will of Him that sent him; that is, to ransom mankind from sin and death, by offering Himself a sacrifice of atonement for them. Nothing else in the universe could accomplish this. All other that bore the name of sacrifice and priesthood were only shadows, and had no substance, no virtue, when considered in themselves, to fulfil his will. Wherefore, coming down from heaven to this lower world, He said, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me. Lo! I come to *do* thy will, O God." —"By the which will we are sanctified, through the *offering* of the body of Jesus Christ once:"—that one personal sacrifice, his own voluntary offering of Himself to die upon the cross, never possibly to be repeated, but ever to be commemorated under the material symbols, by which He made the oblation of himself. This free-will offering of his body, of infinite merit and value, made once for all, He for ever pleads, and, by virtue of it, continually intercedes for us in heaven; there-

* St. Gregory the Great, Bishop of Rome, is quoted as asserting that the Apostles consecrated the Eucharist by the Lord's Prayer only. But that excellent man must have well known the clear testimonies by St. Justin Martyr and others, for the enlargement of the office, and must have been well acquainted with the Office ascribed to the Apostolic St. Clement, his early predecessor in the See of Rome. Most probably, therefore, he only meant to say, that our Lord's divine form, in full extent of its comprehensive sense, included the grace and virtue of the whole service, and was used for its full completion: so constructed by its infinitely wise Author, as to embrace the import of every office, and supply all its defects. So, according to our Lord's command, at this day it enters into every distinct office—that, whenever we pray, we may say it. — *Vide Gregor. Epist. Lib. VII. Indic.* 2. *Ep.* 63.

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by obtaining for his church all the benefits of his death, which He imparts by the representation instituted by himself, to shew forth his death till he come. Such is now his will, and his Father's will in heaven, where our eternal High Priest, offering the incense of his merits, with the prayers of all saints, renders acceptable and prevalent what upon earth is done in His name, that is, by His commission and authority. And, therefore, to this will we may have special regard, when we say, in his own most prevalent prayer, "Thy will be done in earth, as it is in heaven." This, in its full import and extent, will procure grace sufficient to accomplish the whole will of God, actively and passively, that, after we have perseveringly done and patiently suffered his holy will, we may receive the promise of eternal life in heaven, when His kingdom shall come in its full splendour; where God shall be glorified in the highest, all *temptation* conquered, every species of *evil* banished, and perpetual peace with eternal triumph and joy be established for ever and ever!

But, till that most blessed period shall arrive, our state is that of warfare, and we must keep close about us the whole armour of God, that we may be strong in the grace which is in Christ Jesus; who gives us daily, if we will receive it, spiritual bread as well as natural, to strengthen our hearts; giving us all things for life and for godliness—"all that is needful both for our souls and bodies."

For this spiritual application of the petition, "Give us this day our daily bread," and for the necessity of continually receiving the life-giving nourishment, let the holy martyr, St. Cyprian, speak the sense of the whole church in the first and purest ages:—"This bread," says he, in his Explanation of the Lord's Prayer, "we beg may be daily given us: by which we, who are in Christ, and so do every day receive the Eucharist for the nourishment of our souls unto eternal life, do express our fear of being separated from Christ, by the commission of some heinous sin, which would expose us to the dread-

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ful sentence of excommunication, [that is, of suspension from communion at the altar], and thereby deprive us of that bread of heaven. Our Lord himself hath told us, saying, 'I am the bread of life which came down from heaven: if any man eat of *my* bread, [so it is in St. Cyprian], he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.' When, therefore, he saith, that 'if any man will eat of his bread, he shall live for ever,' as it is evident that they are actually living who are entitled to a participation of the Eucharist, and receive into their hands His sacred body, so we ought to pray and take care, that we may not be separated from the body of Christ by the sentence of excommunication, which would bring us so near the very borders of everlasting ruin: our Lord having warned us to this purpose in his gospel, saying, 'Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.' We pray, therefore, that our bread, that is, Christ, may be daily given us; that we, who live at present, and abide in Christ, may go on to do so, may not lose those sanctifying influences which flow from His body, when received by such as are duly entitled to a participation of it."

Such was the doctrine and practice of the primitive church with respect to the heavenly bread and drink of the Eucharist, the body and blood of Christ which preserves our souls and bodies unto everlasting life. This divine repast gave supernatural strength and vigour to the noble army of martyrs, who fought the good fight, strong in the Lord and in the power of his might, and made them more than conquerors through Christ that loved them. And, if we would be safe, we must use the same means of salvation, and not suppose that we can live without the bread of life. This celestial sustenance was typified by the manna in the wilderness (1 Cor. x. 3, 4.); which was the daily bread of God's people, till they passed over Jordan into the promised land. And if, as they did, we begin to loathe the spiritual meat, and long for the

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luxuries and sensualities which we renounced in baptism, we shall incur the divine displeasure, as it befel them, and perish in the wilderness.

But the command of our divine Lord for the continual commemoration of his death, and receiving of its benefits, by the sacrifice and sacrament of the Holy Eucharist, is most clearly explained by the practice of his first and best followers, as example best illustrates a rule.

Those true and real disciples of Christ, who learned of Himself, and of his apostles inspired by His Spirit after his ascension into heaven—all closely united into one body, and enlivened by the one Spirit of it—continued stedfastly in the Apostles' doctrine and fellowship, and in *breaking of bread*, and in prayers. The heavenly bread they daily ate, as duly as they daily prayed: they continued *daily*, with one accord in the temple, while that economy lasted, and *breaking bread*, that is, in privately celebrating the Eucharistic Sacrifice. (Acts ii. 46.) They assembled in the night, or before day, to that purpose, when they could not enjoy the heavenly table, in the midst of their enemies, at a more convenient time. Of this we have a striking instance in the twentieth chapter of the same sacred book, where we have also the strongest testimony for the Lord's Day superseding and taking place of the Sabbath-day, which was a shadow of Christ to come, and therefore of course vanished when He was actually come. The first day then dawned, and was called by a new name, as being the day of a new creation, which, by Christ's resurrection from the dead, abolished death, and brought life and immortality to light. To introduce and spread this change the more easily, it providentially fell upon the day, which the Gentiles, in their corruption and departure from original revelation, had dedicated to the Sun; the day upon which, at the beginning, light sprung out of darkness, when God said, "Let there be light, and there was light." This day our Lord re-consecrated, by reclaiming it to Himself, who is the true Sun and Light, which, coming into the world, lighteneth every man,

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whether Jew or Gentile, who does not wilfully shut his eyes against it.

On this day, accordingly, when the glorious Sun of Righteousness arose from the darkness of the grave, his disciples came together to break bread: they assembled in holy convocation, as the Jews did upon their holy days; and, as they prayed and sang praises with the typical sacrifice and incense offered in Jerusalem, which rendered acceptable also the synagogue worship, considered as in union with that at Jerusalem; so the Christians, who had now become the Israel of God, enforced their devotions, by the Antitype of those types, the Eucharistic sacrifice of prayer and praise and thanksgiving, which succeeded into the place of the former: all deriving their whole acceptance and efficacy from the same great Original, of infinite merit and value, the personal sacrifice and mediation of Christ, both God and Man, the Archetype of all. Upon the first day of the week, then, the weekly festival of our Lord's resurrection, the disciples at Troas, and, by analogy, the disciples in every place where Christianity had been received, came together to break bread, putting, by a figure, a part for the whole, to signify the representative and commemorative sacrifice of that body, (a bone of which in its real substance was not to be broken) and that blood which was shed for the remission and washing away of sin, both original and actual, by the means of baptism and the Eucharist. This, the sacrifice of the Gentiles, foretold by the last of the Prophets, analogous to that of the former dispensation, was instituted for daily use, to be the continual worship of the Christian Church, as duly as one day succeeded another, and not restricted to one day of the week only, although then more numerously frequented.

Of this, accordingly, we find the Apostolic practice at Troas, in that remarkable instance. For, after the Lord's day was ended, as then it was about our six in the evening, and after the great Apostle of the Gentiles had inculcated the Apostolic doctrine until midnight, and the succeeding day was about to

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dawn, the sacred service of *breaking bread* and eating was repeated, both sacrifice and sacrament were again celebrated and received, before the holy man of God departed. But that, on the blessed Lord's day, the divine service was universally attended, and by those whose situation did not permit them, however willing they might have been to frequent it on other days, we learn from the holy martyr St. Justin's apology to the Roman Emperor, for the persecuted Christians, in which, to vindicate them from the aspersions thrown upon them, he gives a more minute account and description of their sacred ritual, than it was customary to give to those without:—"On the day called Sunday," he writes, "all that live, either in town or country, meet together at the same place, where the writings of the apostles and prophets are read," &c. And, after mentioning the preparatory parts of the Liturgy, he adds, —"Prayers being over, there is bread and wine and water presented, and he that presides, [the Bishop, or priest ordained by him] sends up prayers and thanksgivings with all fervency, and the people conclude with the joyful acclamation of *Amen*. Then the consecrated bread and cup are partaken of by all that are present, and sent to the absent by the hands of the deacons."

Sunday is most probably that set day, which Pliny, Proconsul of Asia, in his Letter to the Emperor Trajan, mentions, on which, he says, the Christians, into whose manners he had made inquisition, were wont to meet together, early in the morning, before it was light, to sing, alternately, hymns to Christ as their God, and bind themselves by a sacrament (which word, in the language of Pliny, meant the soldier's oath of fidelity), to do no evil, but to be just and true in all their dealings, &c.

The hottest persecutions, the danger of death itself, could not deter those faithful votaries from the Eucharistic commemoration of their Divine Redeemer's death, and worshipping and adoring Him, as God in human nature, celebrating and receiving his grace and love, according to his most moving

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command, when He offered himself under the symbols of bread and wine, to die for mankind. Some indeed there were, as we learn from that same Epistle of the Proconsul, whose timidity deterred them from attending, by which they exposed themselves to the danger of falling away entirely from their holy profession—for the neglect of public worship has ever been fatal to the life of grace. It is against such ruinous apostacy that the divine Spirit, by the Apostle, so awfully warns the persecuted Hebrews (x. 25.) against forsaking the assembling of themselves together, as the manner of some among them was; who, neglecting the means of grace, had lost the hope of glory. For absence from public worship misses the coming of Jesus, and incurs the danger of infidelity: so we read, that Thomas was not with the rest, when Jesus came. The first Christians, faithful to Christ, and constantly frequenting those assemblies, in which they met their Saviour, according to the infallible promise which he made to be in the midst of them, and grant the requests which they made in His name, by pleading his death for acceptance and salvation, according to His appointment, were strong in the Lord and in the power of his might—invigorated by His body and blood.

We find in Tertullian the early institution and observation of the stationary fasts of Wednesday and Friday. Fasting in the present day, alas! seems to be merely a word and not a deed, although the duty of it, standing on the same ground with almsgiving and prayer, in our Lord's sermon on the Mount, is firmly sanctioned and strongly binding. But in the first fervours of our holy religion, the practice of it prevailed in full measure, and, instead of falling short, some rather exceeded in it. They would practise it out of place, even to the exclusion of the highest duty which our holy religion enjoins, the eating and drinking of that divine sustenance, the nourishment of the spiritual and immortal life. This, Tertullian, himself a great faster, greatly blames; and, at length, compromises and adjusts the matter, so as that they might perform

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both duties, by receiving the blessed mysteries into their hands, when administered at the altar, and delaying to put them into their mouths till the fast were ended.* In St. Cyprian, also, whose works are altogether valuable, we have evidence of the reservation from the altar, for the daily use of private persons, who could not daily attend at the public congregation:—so different from ours were the sentiments and manners of those heavenly-minded followers of Christ, who, with fervent zeal and in great earnest, sought first the kingdom of God and his righteousness; and He added to them all that the body required, by His blessing upon their daily labour.

In the days of St. Cyprian, we find the daily celebration of the Christian Sacrifice analogous, in point of frequency, to the Jewish, both evening and morning. For their peculiarly needful *Viaticum*, the holy Confessors in prison were assiduous to corroborate their faith and love, by continual communion with him, who is our strength as well as our Redeemer. Early in the morning, therefore, by the ministry of the priests who were their fellow-prisoners, their spirits, winged for Paradise, were refreshed by that heavenly wine, which, in the truest sense, makes glad the heart of man, and life-giving

* Had the doctrine of transubstantiation, which made its way in the dark ages of the western world, been then dreamed of, the acute Tertullian would have sharply rebuked such profane thinkers of the holy Eucharist. He would have greatly blamed those who erred so grossly as to imagine, that in these holy mysteries, after consecration, there was any material bread or wine, such as could break a bodily fast, there being, according to that doctrine, neither bread nor wine remaining—the whole substance of the one and the other element being annihilated, or some way totally changed, and entirely gone.

But Tertullian, and all the fathers, plainly asserted, that, in the blessed Eucharist, there was substantial and nourishing bread, the fruit of the earth; but representative and figurative of Christ's body:—Tertullian's words being well known, quoting the divine *Word*, "This is my body,"—that is, he subjoins, "the figure of my body." Yet all the fathers assert, that, although bread in substance, in its earthly part, it is, by the sanctification of the Holy Ghost, the body of Christ in life-giving virtue, and so the bread from heaven.

The learned know where to find the testimony of Tertullian, and that of all the fathers, through six centuries, stated and vindicated against the misconstructions of the Romanists, in the very learned and very convincing work of *Albertinus de Eucharistia*.

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bread, which strengthens it. But their cruel keepers, perceiving the smell of wine, when they entered their dungeons in the morning, traced their unknown mysterious repast, and beat them to make them throw up what they had received. In this hard and sadly-distressing case, they had unadvisedly ventured to forbear the vinous part of the sacred mixture, which from the original institution universally prevailed, and to use water only. This innovation occasioned the very instructive 63d Epistle of St. Cyprian, which furnishes much information upon the sacred doctrine of the Eucharist in general.

Had communion in one kind, which later times have canonised and practised, been then thought of, the sacred chalice, in its whole contents, would have been readily suspended, to divert such a cruel inquisition. But the holy Bishop, in his letter, gives no countenance to such mutilation, but insists very earnestly upon the necessity of both ingredients in the cup—both wine and water. Yet, as if he thought communion once in the day at least, to be of indispensable obligation, he made himself hope, that, under such pressing circumstances, the mixture in the cup might be dispensed with in the morning, provided they received completely in the evening sacrifice. *

* It is painfully unpleasant to repeat grievances; and the fiery spirit of controversy, pretending to promote the righteousness of God by the wrath of man, is much to be reprobated. But truly, could discussion be instituted and maintained with the meekness and gentleness of Christ, seeking and speaking the truth in love, it were much to be wished, that the high pretensions to infallibility and indefectibility made by the Church of Rome—at first, a glorious church, but, by the splendour of her place, and high worldly elevation, after the Empire became Christian, too soon corrupted—were lowered and set right. The decree of the Council of Constance, (anno 1415) depriving the people of the cup of salvation, is truly humiliating, and inclines one to weep over fallen and fallible human nature, so strongly manifested in bodies of men, as well as in individuals. Our divine and essentially infallible Redeemer, God and man in personal union, instituted the commemorative sacrifice of His death, under the separate symbols of bread and wine, representative of the separation of His blood from His body, exhibiting Him perfectly dead, to bring us to life, by the issuing wound in his sacred side. And his loving command for the application of its virtue to us, is, "Drink ye

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Thus we trace the uninterrupted practice of the daily sacrifice, and the continual necessity of the divine repast—the love of Christ crucified defying all terrors, and surmounting all difficulties in the way to the enjoyment of Him here, in the mysteries of his grace, and hereafter, in the mansions of his glory. "It is better for me to die for Jesus Christ," cries the holy martyr St. Ignatius, in the way to his death, "than to be Emperor of all the world. Let fire and the cross, and the wild beasts; let dissections of my flesh, pulling in pieces and breaking of my bones; let distortions of members, and bruising the whole body come upon me, so that I may enjoy Jesus Christ." He was accordingly thrown to the wild beasts in the Amphitheatre at Rome, and so passed to his beloved Master.

Peace tended to extinguish this holy ardour much more than persecution, which, on the contrary, had the effect rather of exciting and more fervently inflaming the desire. We observe this in St. Cyprian's Epistle upon the threatening of the renewal of hostilities, under the Decian persecution.

all of this." With astonishment, therefore, and a degree of horror, one reads the Canon of that Council, decreeing, that, notwithstanding the divine command, the drinking of the cup is unnecessary, and, therefore, instead of *all*, let one only at every celebration drink. A more dangerous lapse, a fall more manifest, an error more gross and shocking, than that in the 13th Session of the Council of Constance, cannot readily be imagined.

This defect, in a matter of such essential concern to the souls of men, were there nothing else to preclude a concordate—but, alas! through all the twelve articles added to the ancient Creed, we have much alienation to lament—would, until such bars and hindrances be removed, keep us off, and lay the blame of separation at her door that interposed them. For wherever there is separation in the Church, there must be blame on the one side or the other.

May our Lord in mercy reform all errors, and heal all divisions and disorders every where, that His ways may be known upon earth, His saving health among all nations! Then shall the earth be full of the knowledge of the glory of the Lord, as the waters cover the sea; His united kingdom shall be established here below, and the will of God be done on earth, as it is in heaven:—a prelude to that blissful kingdom, power and glory, which, in joy and splendour inconceivable, shall endure for ever and ever, Amen. Hasten the time, blessed Lord, for the glory of Thy name, and remove all impediments to its peaceful approach!

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The Christians had begun to ungird their spiritual armour, and, in consequence, had become rather supine and negligent. They required therefore an infliction of the paternal rod, to awaken them from their slumber, arouse them to vigilance, and recruit their lost strength by the bread of life.

But, amidst all the varieties of man's practice, the precept of our unchangeable Lord continues the same yesterday, to-day, and for ever. To perpetuate the sacrificial memory of His death to his second coming, as it had been prefigured by typical sacrifice before his first advent, He instituted the representative oblation of bread and wine, by which He had offered the essentially and all-powerfully-prevailing sacrifice of His substantial body and blood, which, in consequence of that oblation, was slain upon the cross, as a ransom and perfect satisfaction for the sins of the whole world. This commemorative sacrifice, our blessed Lord, putting an end to all bloody sacrifices, after the shedding of His own personal blood, left with his Church, as its principal and prevailing worship, to render all the other parts of worship acceptable. This oblation of bread and wine, the sacrifice of Melchisedec, answering to the *Mincha*, the meat and drink-offering of the Law, and its accompanying incense, wheresoever the light of the Sun of righteousness shone, from east to west throughout all the world, glorified our Lord, and kept up perpetual communion with Him. The Christian Bishops and Priests, from the beginning, duly offered the gifts, as St. Clement, the fellow-labourer of St. Paul, expresses the celebration. But the devotion of the people, even upon Sunday, the Lord's day itself, began to flag; so that the Church was obliged to interpose her holy discipline, and threaten sentence against any person, who should abstain for three Sundays successively from the heavenly food. How lamentable, then, is the defection now, when the Church makes three times receiving in the year, the least that can preclude from her canonical censure, less than which she will not allow in any of her members. Such, alas! is the case with degenerate human nature;

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the greater the facility of spiritual grace, and the more easily it may be obtained, the less desire of it too often is maintained.

When the bloody persecutions of professed enemies ceased to rage, the false doctrines and doings of those who pretended to be friends to Christ, and adopted his name, became more fatal to vital Christianity, than the most furious assaults of blind Jews and Heathens had been. Love is the supreme law of Christ, and the cordial union which it attracts and cements, is the plainest badge of his faithful disciples. And therefore, when he first instituted this mystery of love, and, in virtue of his infinitely-meritorious death, prayed at the same time for the whole state of his Church to the end of the world, His repeated request to his eternal Father, was for strict unity among his followers:—"Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one: and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." (St. John xvii. 11, 20, &c.) These affecting words, import, that the world, full of division and confusion in itself, by seeing the harmony and happy fellowship of His followers, may be thereby induced to embrace the faith and profession of His name, in unity of spirit, in the bond of peace, and in righteousness of life.

The great enemy of peace, and of Christ the Prince of peace, who came to bruise that old Serpent's head, and subdue his dominion, set himself, by sowing the seeds of discord, to split and divide the Christians into multiplied sects and schisms, that he might weaken the whole, by conquering the

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straggling parties. Thus the tares sprang up among the wheat, but at first could not be easily distinguished; and yet the small scratch in the body, at first neglected, soon festered and became a great sore, not easily to be healed; while the spiritual operators, loth to proceed to extremity, delayed amputation or final cutting off, in the hope of a cure. But thus, alas! the vigour of the body was more and more diminished, its labour of love was lessened, and the conversion of the world was retarded—as Canaan of old, by the degeneracy of the Jews, remained long unsubdued.

Our divine Lord, One with the Father and the Holy Ghost, the one Head of his one Body, the Church, has conjoined all its members into one vital frame by His one Spirit, the life of that Body. His instituted sacraments are the joints and bands, by which the fellowship of the Holy Ghost is maintained. For, as by one Spirit, we are all baptized into one Body, so, in the Eucharist, we are all made to drink into one Spirit. To this purpose, the receiving of the Sacrament by the people, according to the original institution, was a constant attendant upon the oblation of the representative and supplicatory sacrifice made by the priest. And when, in consequence of the increasing lukewarmness of the times, the number of the communicants became diminished, and but few actually received, the holy Fathers, in their sermons to the people, grievously bewailed the deficiency.

St. Chrysostom, in particular, has many pathetic complaints addressed to his audience, upon the lamentable failure. In his third Homily *De Incomprehensibili*, he expresses himself upon the lukewarmness of the people, in these terms: "It makes me sigh very deeply to observe, that you assemble in crowds to hear the sermon, while I, your fellow-servant, am speaking to you; but when Christ, our common Lord and Master, is ready to appear in the holy mysteries, the Church is in a manner empty and deserted." He then proceeds to represent the guilt of such disrespect, in very moving terms: —"In vain," says he, "the daily sacrifice is offered; in vain

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we stand at the altar; there are none to partake." In many other places of his admirable homilies, he presses, by powerful arguments, the duty of constant communion at the altar, and exposes the weakness of the excuses which lukewarm people make for their absence. St. Augustin, St. Jerome, St. Ambrose, &c., speak in terms equally strong and earnest, to press the people to live always in a state of preparation for the altar, and never once to turn their backs upon it.

"Christ," says St. Augustin, "appointed the Eucharist for the daily sacrifice of his Church. Why do you see the table spread, and turn away from the heavenly banquet?" St. Jerome, in like strain, says, "Christ so taught his disciples, that in the sacrifice of His body, they might every day be bold to say, Our Father, which art in heaven, &c. For those who have a good conscience, it is good to receive continually, 'O taste and see how gracious the Lord is,' &c."—"If it be our daily bread," says St Ambrose, why dost thou receive it but once a year only? Receive that daily which is for thy daily advantage; and so live every day as thou mayest be every day fit to receive it. He that is not fit to receive it every day, is not fit to receive it after a year." In the same work (*De Sacramentis*) he thus enforces the salutary and life-giving duty:—"I ought always to receive that which is shed for the remission of sins, that my sins may always be forgiven me. I that am always sinning, [by the inadvertencies and frailties of fallen nature, he means], ought always to have my medicine at hand, as he that has a wound seeks without delay for a cure."

I will only add, what I think a beautiful passage upon the Eucharist, from the works of Gaudentius Brixiensis, a contemporary of St. Ambrose, who presided in consecrating him for the See of Brixia, (or Brescia), in Italy; after having been taken by force, as it were, as St. Ambrose himself had also been, to accept of the very perilous station:—"Christ left the Eucharist as a pledge of his presence. This is that *viaticum* [food for our journey] with which we are nourished and sup-

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ported in this life, until we return from this world, to go to Him. For this reason it was that our Lord said, 'Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.' He wished to have his kindness remain with us; He wished to have our souls continually sanctified with His precious blood, by the image of His own passion; and, therefore, he commanded his faithful disciples, whom He appointed the first priests of His church, to offer those mysteries of eternal life continually: those mysteries, which all priests, in all churches of the whole world, are now obliged to celebrate, till Christ shall come again from heaven; that so both priests and people having every day a representation of Christ's passion before their eyes, holding it in their hands, and receiving it into their mouths, might for ever retain it in memory, and obtain that healing and gracious medicine, which should continually secure them against all the poisons of the devil."—(*Tract. de Exod.*)

But the times grow worse and worse, when, at length, sometimes none, or next to none, drew near to our Lord, the service was nevertheless performed, although the priest himself was the only partaker; and solitary masses, unprecedented in the primitive ages, were multiplied, by abusive practice, to a number that surpassed reckoning. Even the devout contented and comforted themselves with the priest's daily celebrating and receiving in their stead. Degeneracy from the scriptural and primitive doctrine of the Eucharist, gave encouragement to degeneracy in practice; and priests, by the offerings for masses, were suspected, according to unseemly appearance, of taking hire, as it were, for acting the people's part as well as their own.

When corruptions of various kinds—for error is fruitful, and one is apt to produce another—began to be seen and felt, and grievances hundred-fold were complained of, under the irritation of discovered imposition, a change ensued; and reformation of abuses, in some places, was rashly and inconsiderately conducted; so that, in the haste of throwing off

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error, truth was rejected with it—sterling coin being thrown away amidst the counterfeit. Such, it is to be lamented, was the attempt at reformation in foreign parts, where too little regard was paid to primitive antiquity, pure and Apostolic, before the innovations of Rome appeared, and while the government of the Church, divinely constituted by our Lord, continued in the hands of the Bishops, in succession from the Apostles; strictly maintaining the faith once delivered to the saints, and preserving the pure worship of God, undefiled with the erroneous fancies and inventions of men.

Adored be our Lord's good providence, which highly favoured England in that respect, and guided her venerable Reformers to pare away adventitious corruptions, and leave the sound substance refined from dross. The Candlestick there derived its re-kindled illumination from the pure inspired light of heaven, as it shone in those early stars, the Angels of the Churches, which the Light of the world held in His right hand, (Rev. i.) The Church of England, awakening from slumber, opened her ears to hear what the Spirit from the beginning said unto the churches; rejecting what was blamed in them, with merciful promise of pardon upon their reformation of abuses, and retaining what was good and commended in them. Infallibility our Lord has promised to no particular church upon earth; and He has warned the whole church of the Gentiles, expressly including the Church of Rome, in the divine epistle specially addressed to her, not to be deluded, or turn high-minded upon such a presumptuous opinion:—"Be not high-minded, but fear. For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness; otherwise thou also shalt be cut off," (Rom. xi. 20, &c.)

In reforming the doctrine and practice of the holy Eucharist, it is plain that England looked eastward, and preferred that of the Greek Church, which, with all its interpolations,

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adhered more firmly and closely to the ancient church than the Western had done, after Rome had imposed her Liturgy throughout the whole extent of her dominion. The observation of Tertullian with respect to divine religion, "The first is the best and truest," was exemplified in the Reformation of England. Her first Liturgy can never be sufficiently admired, nor can the alteration of it, by the influence of foreign Reformers, be enough lamented. The worthy Fathers of England, however, her primitively-learned Prelates and Pastors, seem all along to have looked back to it with a wishful eye; and in a high degree of desire they expressed their wishes, in the aid which they gave to their sister-Church of Scotland in framing a Liturgy, evidently constructed with striking conformity to the first reformed. So that what is now called *The Scotch Communion Office*, is rather the English Communion Office; that which the blessed Reformation uttered, by the aid of the Holy Ghost, (as the English Parliament expressed it), to declare, in most solemn devotion before God, her departure from the errors of the Romish Mass, and her return to the primitive and truly scriptural doctrine and practice of the commemorative sacrifice.

When the storm which overturned both the altar and throne of England as well as Scotland, subsided, and things were returning to form and order, the English Liturgy arose from its ashes; and, after being examined in the Savoy Conference between the Episcopalians and Presbyterians, was brought into that form which it retains to this day, somewhat nearer, indeed, to that of its first composure. It is clear and conceded, that the Episcopalian Reviewers would have advanced farther, and adopted the Office which England had helped to frame for Scotland, or one similar to it, had not their prudence, in consideration of the opposition of the Non-conformists, and then but just settling state of the nation, suspended their progress.

But, according to Mr. Mede's suggestion, in his Treatise of

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the Christian Sacrifice, they ordered the elements designed for the Eucharist, and by way of their dedication to so sacred a use, to be presented as an oblation upon the altar by the priest himself, praying for the divine acceptance of them. They restored the manual rights in the consecration, which are very significant of the Eucharistic commemoration, and contribute much to its solemnity; and they enjoined the celebration of the complete service to be performed in all Cathedral and Collegiate Churches, every Sunday at the least. In other places it prevailed more or less, by monthly administration, and in some places weekly, in proportion to the industrious zeal of the clergy, stirring up the piety of the people to embrace the divine mercy, imparted in that most holy mystery, which was instituted for the pardon of penitent sinners, and the salvation of persevering souls.

To the ancient church, the use of a part of the Eucharistic Office, without the performance of the whole, both sacrifice and sacrament, would have appeared very strange, as now it is permitted, and very frequently performed. Melancholy as the blank must be acknowledged, the part of the Office which is introduced may serve to keep up the recollection of the instituted memorial, by which we pray most hopefully in the name of Christ, while we present to the Father the commemorative sacrifice of His Son's death and passion. And since no Sunday passes without the full service in some place or other, devout people, who would actually receive, but have not the opportunity, may hope that they shall receive benefit, and have their prayers heard according to their heart's desire, and accepted by Him, to whom all hearts are open, and all desires are known. The commemorative sacrifice, wherever rightly and duly offered, is presented, not for the persons only who are present in that place and time, but for all Christian people every where; beseeching God that we and his whole Church may obtain remission of our sins, and all other benefits of Christ's passion. Accordingly, even where there is no complete celebration, the *Prayer for the whole State of Christ's*

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Church is expressly enjoined to be said at the altar:* by which the congregation has the comfort and benefit of communicating in prayer, at least, with that holy and incorporated fellowship, which is the blessed company of all faithful people, whether they rest in the bliss of Paradise, or are still labouring and striving to enter into it.

This dry service, as it may be called, tends to keep the devout soul hungering and thirsting after righteousness from utterly fainting, and strengthens the spiritual appetite for the fulness of God's house and table. For the church is Paradise re-opened upon earth, with its crystal river and tree of life; the antitype of which, we may say, are the regenerating water of baptism, and the bread of life in the blessed Eucharist. And meanwhile, under such temporary destitution, the languishing soul will enter into the sentiment of the devout Psalmist, when he was precluded for a time from Zion and the ark: (Ps. xlii.) "Like as the hart desireth the water-brooks, so longeth my soul after Thee, O God. My soul is a-thirst for God, yea, even for the living God; when shall I come to appear before the presence of God, in the voice of praise and thanksgiving, among such as keep holy-day?"—the assembly of the faithful, celebrating the Lord's Supper, the Eucharistic sacrifice of praise and thanksgiving, upon the Lord's day—the day which commemorates weekly, as the festival of Easter does annually, His triumphant resurrection, which is the source of all our joy.

* "Upon the Sundays, and other Holy-days (if there be no Communion), shall be said all that is appointed at the Communion, until the end of the general Prayer *For the whole State of Christ's Church*," &c. —Rubric at the end of the Communion-Office.

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CHAPTER VI.

PREPARATION FOR COMMUNION WITH GOD BY ATTENDING AND RECEIVING THE EUCHARISTIC MEMORIAL, A DUTY OF PERPETUAL OBLIGATION, BY DAILY PROGRESSION IN THE CHRISTIAN LIFE: OF WHICH IT IS THE PROPER FOOD AND NOURISHMENT.

After the initiatory sacrament of baptism, sealed by the Holy Ghost in confirmation, whereby the sin of Adam is cut off, and the divine life is re-implanted, the heavenly repast of the Lord's Supper is its perpetual nourishment, strengthening and refreshing the soul by the body and blood of Christ, and invigorating it for continual improvement.

The Christian life consists in conformity to Christ, in conquering and killing sin, by his cross, however painful the amputation may be; mortifying and keeping it ever dead by His burial, and raising up in its stead the new life of righteousness and true holiness, by His all-quickening resurrection.

This is the kind of life which Christianity indispensably requires in all its professors; as it is grandly represented and expressed by the holy Apostle, in his desire to win Christ, and to be found in Him, which he utters in these fervent and melting words—May they be written in every heart!—"That I may know Him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death: if by any means I might attain unto the resurrection of the dead: Forgetting those things which are behind, and reaching forth into those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus." (Phil. iii. 10, &c.) This is the heavenly citizenship, the fellowship with the saints in life. Into this holy communion and fellowship, we had the high privilege of being admitted,

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when we were received into Christ's Church, the kingdom of heaven upon earth, by the initiatory sacrament of baptism.

The bond and sworn condition of this sacred engagement, the same Apostle, in his Epistle to the Romans, draws out as perpetually obligatory, and never to be forgotten: "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore, we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. vi. 3, 4.) Then we solemnly renounced and abjured sin, the devil, the wicked world, and the corruptly lusting flesh, by the most awful vow: turning, by the grace of Christ, from darkness to light, and from the power of Satan unto God; so receiving, by the baptismal remission, forgiveness of sins, and inheritance among all them that are sanctified, by faith that is in Him—such faith as worketh by love, producing obedience to his commandments.

This is the baptismal covenant, which He, who in his wondrous cendescension, has become a party in it—holding out the most gracious promises upon these easy conditions—will not fail, on his side, to perform, and will enable us, at the same time, to accomplish ours. He knows our fallen and shattered frame, and does not require from us the obedience of man, as he was in the state of innocence—upright and vigorous, as he stood in Paradise. "Like as a father pitieth his own children, even so is the Lord merciful unto them that fear him: even such as keep his covenant, and think upon his commandments to do them. He knoweth whereof we are made: he remembereth that we are but dust." (Ps. ciii.) Sins of ignorance, provided that ignorance be not wilful or affected, and sins of frailty and infirmity, if we do not indulge them, but strive against them, and are humbled under the sense of them, are within the terms of the Christian Covenant, and do not hinder our access to the altar, or intercept our communion with God. This case is clearly stated by the

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Psalmist, (Ps. xix. 12, 13.) "Who can tell," he exclaims, "how oft he offendeth! O cleanse thou me from my secret faults. Keep thy servant also from presumptuous sins, lest they get the dominion over me; so shall I be undefiled, and innocent from the great offence;" even innocent to that degree, as to be able to say, with the penitence and humiliation which the corruption of our vitiated nature ever requires, "I will wash my hands in innocency, O Lord, and so will I go to thine altar." (Ps. xxvi. 6.) For sins of frailty and infirmity, the most perfect Christians, in the state of mortality, must daily beg forgiveness: for, "if we say that we have no sin, we deceive ourselves, and the truth is not in us; but, if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1st St. John i. 8, 9.)

With such clean hands and pure hearts, we ought, in obedience to our Redeemer's dying command, at every possible opportunity—lamenting that such opportunities in these days are so few—to go to the altar, with full trust in God's mercy, and with a quiet conscience; commemorating and pleading there the death of Christ, who, by his own blood, which the consecrated cup in power and virtue exhibits, forgiveth all our sins, and healeth all our infirmities; strengthening our hearts by that heavenly bread, which is His virtual body, that He, dwelling in us, and we in Him, we may be strong in the Lord, and in the power of His might. This progressive life, stedfast, unmoveable, always abounding in the work of the Lord, is that which will end in the salvation of the soul, and the glorious resurrection of the body, to share with it in the joys of blissful immortality.

But "let him that thinketh he standeth, take heed lest he fall," and forfeit those high and glorious hopes, by presumptuously falling from his own stedfastness, into a state of horror inexpressible. The denunciation of the divine Majesty, in that case, is tremendously awful, in these warning words, (Heb. vi. 4, &c.) "It is impossible," that is, according to

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Scripture phraseology, it is extremely difficult and hazardous, "for those who were once enlightened, (by baptism,) and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, (in confirmation,) and have tasted the good word of God, and the powers of the world to come: if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." They dishonour His holy name, cause it to be blasphemed by infidels, as it was by the spiteful Jews, who derided, reviled, and crucified Him, and make the way of truth to be evil spoken of. Such is the dismal effect of the ill lives of those, who profess with their lips, but in effect deny in their lives, the holy doctrine of Christ, which requires from every one that names it to depart from iniquity.

Exceedingly great and highly aggravated is the guilt of but a single act of any one of those deadly sins, of which we are forewarned, that they who do such things shall not inherit the kingdom of God—shall have no inheritance in the kingdom of Christ and of God, in the holy church below, or in any of the happy mansions above. And much more, if, by frequent acts, men contract a habit of any such sin, they break the yoke of Christ, and entirely burst the bonds of the Christian covenant. Shaking off His easy yoke, whose service is perfect freedom, ensuring rest and joy to the soul, they take up and put on that of the devil, which is perfect slavery, and binds over to eternal torments.

Yet the greatest sinner must not despair, nor think that even such heinous and presumptuous sin is altogether unpardonable. In the first dispensation for eternal life there was indeed no place reserved for repentance; but our most gracious Redeemer, by His infinitely-meritorious blood, has purchased repentance and remission of sins. In that first covenant, of high grace and favour to man as it was, the judgment was by one offence to condemnation; but in this mediatorial covenant of mercy as well as grace, "the free gift," dearly bought by Christ, but gratuitous to us, "is of many offences

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unto justification," or pardon of sin, and restoration to favour, (Rom. v. 16.)

The door of mercy still stands open, and easily lets in little children and penitent proselytes, who come as soon as called; but with such a wilfully-contracted load of sin and guilt as the relapser has bound upon himself, it will be much more difficult to press through the narrow way than it was at first to enter. The repentance for wilful sin committed after baptism, is of a very different description from that which is requisite before it, and it is infinitely dangerous to mistake the one for the other.

In the New Testament there are two different words for repentance; and although they are of the same general nature, the specific difference between them is very perceptible.* The first, we may say, expresses that repentance, which, in persons grown up to years of understanding and discretion, is necessary before baptism, and is wrought in the mind by God's preventing grace, whence comes the preparation of the heart in man, as well as the answer of a good conscience by the tongue, made in that holy sacrament. *There* was vowed the renunciation of sin, a firm belief of the Christian faith, and a steadfast resolution of sincere and universal obedience to be practised and persevered in to the end of life: for it is "he only that endureth unto the end that shall be saved," according to our Saviour's express declaration, (St. Matt. x. 22.)

But if, after this solemn promise made to God, the persons bound by it neglect the means and methods of steadfast perseverance and daily improvement, and fall wilfully and presumptuously into any of the sins renounced, such sin is dismally aggravated by a breach of the vow, or covenanting promise made to God, which amounts to the most dreadful perjury. The violation of a verbal promise made to man, argues a heart regardless of truth and fidelity: but if such promise, provid-

* The words are—1. μετανοια, implying *a change of mind and purpose, as soon as convinced of its importance;* and 2. μεταμελια, *anguish and pain, following the breach of such purpose.*

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ed it be lawful, (for an unlawful promise or an unlawful oath binds only to repentance), be made upon oath, invoking the majesty of Almighty God to witness the sincerity of the person who makes it, and the divine justice to punish the wilful breach of it, the falsification or failure of performance is the greatest insult upon the supreme Governor of the universe; abusing His holy and fearful name, affronting Him to his face, and incurring the heinous guilt of the highest perjury; a crime, which, by the sanction of His holy commandment, he has declared that He will not pass over unpunished; for the Lord God "will not hold him guiltless who taketh His name in vain." But, now, a vow is a promise made directly to the Lord God himself, as both witness and engaging party in it; and the breach of such a promise is perjury and covenant-breaking together, in the most frightful degree. However indifferent, considered in itself, the thing so promised may be, the obligation is most awfully binding, and cannot be broken but by the ruin and destruction of the breaker of it. But, when the thing renounced under vow, as in baptism, is sin in itself, and the thing to be done is essentially necessary to be performed independently of the vow, the violation becomes aggravated in the highest degree. And, therefore, says the divine Majesty, by Solomon, "When thou vowest a vow unto God, defer not to pay it, for He hath no pleasure in fools: pay that thou hast vowed. Better it is that thou shouldest not vow, than that thou shouldest vow and not pay." (Eccles. v. 4.)—"For," says St. Peter, "if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them." (2 St. Peter, ii. 20, 21.)

Of this deadly and dreadful state, there are no doubt different degrees. Total apostacy, with final impenitence, must

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be followed by irrecoverable ruin and endless misery; but any degree of relapse into wilful and presumptuous sin after baptism, is highly dangerous, and the recovery from it extremely difficult. Yet still, through the mercy and grace of our almighty Redeemer, the gate of repentance, as long as life lasts, stands open, and the awakened sinner will strive to enter in, flying with all speed from the wrath to come. As a relapse into sickness after recovery, so, the falling back into sin after repentance, is far more hazardous than before; and, in proportion, the success of the repentance for it is far more uncertain. So we clearly collect from holy scripture, as understood and practised by its best interpreter, the belief and usage of the primitive church—our safest guide in such cases.

In those happy times of vigorous Christianity—while its spiritual discipline strictly guarded the preservation of its purity—when penitents, stung by a sense of their guilt, sued for the means of pardon, by restoration to the peace of the church, it cost them very earnest entreaty to be taken under her tuition, of which, by their sin, they had rendered themselves unworthy, and therefore made their sincerity in their present application to be suspected. And when, by continuing to beg in the humblest manner, and interesting others to supplicate in their behalf, the cure of their spiritual malady was undertaken, they had to begin their Christian course anew, having, by their relapse, forfeited the benefit of all that had been accomplished before: just as the Nazarite under the law, who had unhappily incurred any legal defilement, had to return back to the very commencement of his Nazaritism. Such is the import of the divine word by the prophet Ezekiel: "When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." (Ezek. xviii. 24.)

For some time they were not allowed so much as to cross

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the threshold of the church, but waited in the porch, begging the prayers, and moving the pity of those who entered. Tertullian describes their mournful case: "They wept to the Lord their God day and night; they fell down at the feet of the priests, and begged of all their fellow-christians to pray for them." And when their earnest request to be admitted into the class of the penitents was received, this favour was not granted to them all at once. They were only permitted to stand at a distance among the heathens and hearers; that, having by their fall, deafened, as it were, their spiritual ears to the hearing of the word of God, they might, by the healing voice of Him, who is the true Word of God, One with the Father, have them cleansed from the obstructing filth that had stopped them up, and so, through His *Ephatha, be opened*, become capable of hearing, with that inward ear, what the Spirit saith unto the Churches: denouncing judgment against departure from their first love, and yet exciting them to remember whence they had fallen, that they might repent, and do their first works. Such is our Saviour's awakening voice, in those very moving Epistles, which he sent from heaven to the seven Bishops of Asia, and their Churches, for which they were responsible, as we find them recorded in the second and third chapters of the Revelation to Saint John. In every one of them He repeats His arousing call, "He that hath an ear let him hear what the Spirit saith unto the Churches."

Such knowledge, by the Holy Spirit enlightening the understanding, is the first step in penitential conversion. He alone, who in the first creation brought light out of darkness, can, in the new creation, make the sinner a clean heart, and renew a right spirit within him, so as to make him humbly poor, and of a contrite heart, that with reverence and godly fear, he may tremble at God's word: for to such an one only God has promised to look. (Isa. lxvi. 2.)

When the humble penitent's ears are thus opened, so that the word of God has awakened him from his soul's sleep, he next opens his eyes, and sees the light by that lively faith

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which cometh by hearing. Thus thoroughly awakened and enlightened, he is ready to enter into the sentiment of holy Job, who, perfect and upright as he was, one who feared God, and, in respect of presumptuous sins, either of omission or commission, eschewed evil: yet, when by the divine light, the corruption of his nature, and the lesser sins of his life became visible to him, cried out, prostrate on the ground before God, "I have heard of Thee by the *hearing of the ear*, but now *mine eye seeth Thee*; wherefore I abhor myself, and repent in dust and ashes." (Job. xlii. 5, 6.)

Under the godly and salutary discipline of the primitive Church, sincere penitents, instructed and convinced by the holy scriptures and sermons of the clergy, advanced from *hearing* to *praying*; obtaining by the proficiency which they had already made, a portion in the solemn prayers of the church, according to the very impressive form constructed by the Church for them, as we have it in the Apostolical Constitutions, and elsewhere.

The divine service, as it was conducted by the ancient church, was very solemn. After the introductory part, the Psalms, the Lessons, and explanatory Exhortations made upon them, an office for the Catechumens took place. These formed the highest class of the hearers, who were convinced of the truth of christianity, and of whom the farthest advanced gave their names, as desirous to embrace it by baptism. When the prayers for *them* were ended,—both the Deacon's call, and the Bishop's collect,—they retired—the admonition to them in the Latin Church, being in these words—*Ite; missa est*, Depart; it is the time of your dismissal. And hence the word *Mass* (from *Missa*) came to be the title of the part of the church's service which preceded the Eucharistic office, called the *Mass of the Catechumens*, these being the largest and most lasting number that was interested in it; as distinguished from *the Mass of the faithful*, who were regular and constant communicants at the altar. But, besides the Catechumens, there are two other classes mentioned, for whom prayers

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anciently were presented, the *Energumens*, or persons disordered in mind by melancholy, and the agitation of their nerves by evil spirits, who were permitted to afflict them, under the restraint, and for some healing purpose, of the heavenly and all-merciful Physician of souls. And when that deplorable class, the most pitiable objects of prayer, had received the fervent intercession of the church in their behalf, they also retired; and the *Penitents*, in the last place, were comforted by the prayers presented in their behalf.

The Deacon, in those several offices, by bidding prayers, stirred up devout attention: for the ancient church was strictly observant of the divine command by Solomon, (Eccles. v. 2.) "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God;"—impressed with awful reverence of the great and glorious Majesty whom we address —He in heaven, and we, poor dust and ashes, upon earth. The direct supplication, which followed the invitation or bidding prayer of the Deacon, was presented by the Bishop when present, or, in his absence, by a Priest of his appointment. This supplicatory office, which gradually restored the penitents, was repeated for a longer or shorter time, according to the appearance of their progress in sincere repentance. As in the case of the lapsed Corinthian, which is the only express instance we find of such penitential discipline in the New Testament, his term was shortened upon his excessive sorrow: 2 Cor. vii.—a passage which should be very seriously considered by penitents, who, by wilful sin, have violated the covenant of their baptism, and who ought very earnestly to try and examine themselves according to the seven marks of true repentance there laid down, that they may have some good proof of their repenting unto salvation.

When the penitents in the primitive Church had accomplished the proscribed time of their penitential exercise, and were about to be re-admitted to the divine repast of pardon and peace, their last stage of more immediate preparation was accomplished by their remaining among the faithful, after the

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other classes had retired, but without actually receiving the holy mysteries; till, at last, the final prayer was said over them, with the imposition of hands, which we now commonly call absolution. Their pardon then, with good hope of their acceptance, was conveyed and sealed to them by the body and blood of Christ; whereby alone, after baptism, is obtained remission of sins, and all other benefits of His death and passion. Their heaviness, in consequence, was turned into joy; they put off their sackcloth, and were girded with gladness: received into full communion with their God and Saviour—He dwelling in them and they in him. Earnestly was it to be presumed, that they would ever walk as he walked, convinced of the divine truth by their own painful experience, that, "if we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: But, if we walk in the light, as He is in the light, we have fellowship one with another, (He with us and we with Him): and the blood of Jesus Christ his Son cleanseth us from all sin." (1 St. John, i. 6, 7.) This, therefore, was the true absolution, communicated by the sacred cup of blessing, according to the sure word of Him who instituted it, and said of it —"This cup is the new testament in my blood, which is shed for the remission of sins."

The absolution, previously requisite, and received by prayer and the imposition of hands—a ministry committed to the apostles and their successors, with whom Christ promised to be to the end of the world,—was, as it were, the removing the bar, and taking off the restraint, which hindered an access to the altar. But the pardon received is Christ's, and none but He himself, who is God as well as man, can actually confer it; and He will bestow it only upon those who are qualified for it, and who receive the sacrament and seal of it, from the hands of the authorised steward, set over his household to give each his portion of meat in due season. Tremendous, indeed, is their responsibility, and great must be their condemnation, if they heal those wounds in God's people slightly, saying,

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peace, peace, where there is no peace. (Jer. vi. 14.) They must not give that which is holy to the dogs, nor cast these heavenly pearls before swine. Such they must withhold from His table, and cast them out of His house; denying them that which in their present state would be deadly to them: for to the bad it is the savour of death unto death, as well as to the good the savour of life unto life.

When such rejected persons repent, by that most gracious privilege which Christ purchased for fallen man by His blood, his priests are required to receive them again to the participation of the means of pardon, according to the commission and authority which Christ gave them in these words, "Whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained." (St. John, xx. 23.)

Such, as in few words here described, was the godly discipline of the primitive Church, the loss of which the present church most justly laments.—Much, indeed, is its restoration to be wished, for the glory of Christ and Christianity, that His spouse may be holy and without blemish; its whole constitution, its sacraments, and services, being designed by Him, and tending in themselves to promote holiness on earth, in order to eternal happiness in heaven: for below, as well as above, holiness becometh His house for ever. Such is the life which God, who will be *sanctified*, or regarded and reverenced according to his holy nature, in all them that come nigh Him, has ever required of his worshippers—such faith in Him, as worketh by love, and is obedient to his commandments. So it was from the beginning, and such has it continued through all the dispensations of religion—the Patriarchal, the Levitical, and the Evangelical—this last called Christian, by way of eminence, but the whole three constituting the same Body of Christ, who is all in all, from first to last.

Under this last dispensation of His religion, our access to his most holy worship is thus described by the Apostle to the

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Hebrews; "Having an High Priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Heb. x. 21, 22.) Agreeably to this, St. Justin Martyr, who was quite contiguous to the Apostles, and well knew their doctrine and practice with regard to the Eucharist, describes the requisite preparation for receiving it in his renowned Apology to the Roman Emperor; "This food," he tells him, "we call the Eucharist, of which none are allowed to partake, but such as are true believers, and have been baptised in the laver of regeneration for the remission of sins, and live according to Christ's precepts."

Preparation, then, for the holy sacrifice and sacrament of the Eucharist, plainly consists in the careful and habitual performance of the solemn promises or vows made to God in baptism: when each became bound to keep God's holy will and commandments, and to walk in the same all the days of his life. So living, and making daily progress and improvement, the Christian is every day prepared to receive the pledges of his Saviour's love, in the sacrifice commemorative of His death and passion. But if, on the contrary, these vows, through deliberate and wilful sin, have been violated, which, in such a deplorable case, adds perjury to its guilt, the breach, if God's patience, forbearance, and long-suffering be continued, must be repaired with earnest care and application, by prayers and tears, and continuance in that godly sorrow, which worketh repentance to salvation, not to be repented of by any future relapse into sin. The sins of frailty and infirmity do not hinder access to that throne of mercy and grace, unless we be negligent of them, and suffer them to multiply by accumulation into a great mass of sin: but rather daily strive against them, and daily pray for the pardon of them, as taught by our Lord in his prayer. In that case, He will not reject us from His table: He will not deny us our daily bread—that heavenly bread of supernatural grace and virtue, which is

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both the medicine and meat of our souls—the bread of life, and the medicine of immortality. The forgiveness of trespasses, whether small or great, (although no sin can be small in the sight of the infinitely-holy God) is the sole purchase of the blood of Jesus Christ, which alone cleanseth from all sin. For the remission, therefore, of our daily and comparatively small sins, we must resort to the powerful and prevailing commemoration of His oblation of Himself once offered, which He instituted and left with us to the end of the world, to be presented by his duly-commissioned priests, and devoutly received by priests and people, for the remission of their sins, and all other gracious and eternal benefits of his passion.

Embracing this most comfortable doctrine—truly the gospel of our salvation—and having a deep sense of our manifold defects in duty, and the imperfection of our best endeavours, we shall, with penitential affection and earnest desire, constantly resort to the altar at every possible opportunity, for fresh supplies of grace and spiritual strength, by the bread from heaven, the celestial manna, which is our sustenance in the wilderness of this world—the foretaste of the hidden manna in the holy of holies, the heaven of heavens. In consequence of this belief, most devoutly shall we relish such pious exclamations as entered into the ancient liturgies—"O taste and see how gracious the Lord is! blessed is the man that trusteth in Him!" "O how plentiful is thy goodness, which thou hast laid up for them that fear Thee!" "With Thee is the well of life, and in Thy light shall we see light." "As the hart panteth after the water brooks, so longeth my soul after Thee, O God!"

Such devout souls, going through the world's vale of misery, find here the well of living water, and thus refreshed and cheered, proceed from strength to strength; till at last, when the whole course is finished, and our fallen frame is restored and perfected again, by the resurrection of the body,—its original nakedness clothed and shining with rays of glory —all shall appear before God in the heavenly Zion. There

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they shall be satisfied with the plenteousness of God's house, and drink of his pleasures as out of the river—a pure water of life, clear as chrystal, proceeding out of the throne of God and of the Lamb. (Rev. xxii. 1.) And thus, as with Paradise the Book of God begins, in Paradise it ends; but a Paradise of perfect security, into which no beguiling serpent shall ever enter, nor blasting sin tarnish its splendour; but perfect holiness, the fruit of God's Spirit, attained in time by the means of grace, shall flourish in glory and joy eternal in the heavens.

To such high and heavenly purpose, leading to the preservation of soul and body unto everlasting life, tended the doctrine and practice of the Holy Eucharist, as received and maintained by the Primitive Church: a doctrine derived from Holy Scripture, of which that church, in immediate succession to the divinely-inspired writers, had the best advantage for knowing the true sense.

But when this sublime doctrine became obscured, by the world's blinding the eyes of Christians, faith failing, and sensuality prevailing, this spiritual banquet, the foretaste of heaven, became less and less frequented, and the desire of it lamentably languished and decayed. But so it was foretold of the last degenerate times. "Because iniquity shall abound," said our Lord, "the love of many shall wax cold."

Lord! stir up thy strength, and come among us; that all Churches may know whence they have fallen; that they may repent, return to their first love, and do their first work, Rev. ii. 4, 5,) to the glory of Thy GREAT NAME, FATHER, SON, and HOLY GHOST, BLESSED FOR EVER. AMEN.

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APPENDIX.

It may serve as a check and guard upon the foregoing very poor and imperfect attempt to state and illustrate the scriptural and primitive doctrine of the Christian sacrifice, to subjoin the most ancient form of its celebration now perhaps extant.

Providentially, there remains a large collection of the Liturgies which were used previously to the time when the Church of Rome new framed and altered hers. And it is very remarkable, that, although different in language and circumstantials, according to the manner and usage of different countries, in all the essentials requisite for the solemn celebration of our Lord's instituted memorial, there is a wonderful uniformity and agreement. That in the progress of time, and in the hands of men, corrupt and fallible as even the best of men are, they contracted errors, and declined less or more from the original standard, is not to be denied, but lamented. Yet, among so many exemplars, there was hope that they might be detected and reformed, by tracing upward and marking the rise of those deviations; that, rejecting such influx, the pure stream might be found and drawn from the fountain head.

It has been generally agreed, that the Eucharistic Office in the eighth Book of the Apostolical Constitutions, is the most uncorrupt, and claims to be the standard to which all the rest, upon trial, are to be reduced. This Office was deposited in a private collection, embracing the form of doctrine, discipline, and worship of the church, as then it was used; and so lying by, without being called into the public service of any parti-

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cular church, it escaped the infectious depravations, which the inventions of men, to apt to follow the devices and desires of their own hearts, had unhappily introduced into the worship of God.

The Liturgy, in the Constitutions, was rendered venerable by having stamped upon it the name of St. Clement, the Apostolic Bishop of Rome, and so called the Clementine Liturgy; although very strikingly different from that which is presently used in the Church of Rome.

But Rome, in all regards, must give the precedence to Jerusalem, and St. Clement bow to St. James, "the Lord's brother," the first Bishop of it. It would not be judicious positively to assert, that either the one or the other composed the respective Liturgies; but that such were the most early, the truly primitive forms of celebrating the most solemn and awful commemoration of our Redeemer's death and passion used in those churches; which, in all essentials, are the same, and therefore, the names of those blessed Saints most naturally and briefly gave title to them.

The worthy attempt to restore the Liturgy of Jerusalem to its primitive purity was made, and by the blessing of God upon the most careful collation and patient investigation, was effected to the utmost approximation, toward the middle of the last century, by a primitively-learned Bishop of our humble Church in Scotland, Dr Thomas Rattray of Craighall, his hereditary property in Perthshire. In its then state of depression, he was raised up for a reviving blessing and comfort to it, by his amiable example of true Christianity in life and doctrine. He had read and studied the ancient ecclesiastical fathers and liturgies with great care: And being requested by a worthy Clergyman, who enjoyed his friendship, the Rev. Robert Lyon in Fifeshire, to publish the Clementine, and some of the other Liturgies, in a small volume, which might be very useful to the Clergy, he applied himself to collate them altogether, and with the Clementine, as their best test; and at last made choice of St. James's as the first

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and fountain of them all: "as being," according to his own words, copied from his own hand-writing, "what I think we have no ground to doubt was the Liturgy of the Church of Jerusalem in the time of St. Cyril, and is generally owned to be of greatest authority and antiquity of any Liturgy, which we know to have been used in any Church. And this has produced what I now send you."

The work, thus prepared for the press, was put into the hands of Mr. Lyon, who procured its being printed in London, in the year 1744, under this title:—"The Ancient Liturgy of the Church of Jerusalem, Being the Liturgy of St. James —freed from all later additions and interpolations of whatever kind, and so restored to its original purity. With an English Translation, and Notes, &c."

This work, in a thin quarto volume, is now rarely to be found, and it might prove a very acceptable piece of antiquity, and of no small utility, to reprint it.

The very venerable compiler had been Bishop of Dunkeld, but was desired and elected to the See of Edinburgh, whither he went; and thence it pleased God to translate him to an infinitely higher and happier station in the church above: for he died in Edinburgh, upon Ascension-day, 1743, to the great loss of those whom he left behind him on earth.

His worthily-dear friend and colleague, Bishop Keith, in the sermon which he preached upon occasion of his death, delineated his character in the following words:—"The sweetness of his temper, the inoffensiveness of his carriage, the sincerity of his heart, the innocency of his life, the candour, purity and devotion of his mind, the modesty and humility of his spirit, were admirable; the last of these almost *inimitable*: ornaments all of them surely of great price in the sight of God. He adorned the church; the church did not adorn him. He took the sacred character upon him, not for any selfish end, but purely to retrieve the primitive worship of Christianity; and *Reverend* truly he was upon account of his Christian virtues, not for his office only. I have been of his particular

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acquaintance for twenty years; in all which space, and through the constant tract of correspondence I had with him, both by letters and in presence, I may with great verity declare, that not only could I never observe the least flaw upon his virtue, but not any the least thing that was not highly agreeable to Christian manners. He was a great and a good man, without any drawback. He had many qualifications, both natural and acquired; and, which adds lustre to them all, *he knew it not.* Knowledge did not puff him up. He might, upon every account, divine, intellectual, and moral, have filled the first Episcopal chair in the world with applause, even in the purest times of Christianity:—A notable instance of worth in this age to be met with! I speak none of this out of ostentation, to aggrandise and embellish a character. That is what I detest. I say the truth in Christ; I lie not; my conscience also bearing me witness! Can I fail then to honour him, now that he is gone from us? No, I cannot. And truly, not only have I in particular, but our whole church has great, good reason, upon occasion of this irreparable loss, to say with the prophet Elisha, at the taking of Elijah up into heaven, *My father, my father, the chariot of Israel, and the horsemen thereof!* For my own part, I acknowledge that I honour, and ever shall honour his memory; and I bless God heartily for having allowed me to see, and be familiar with so eminent an example of Christian piety."

His work upon the Liturgy of Jerusalem, restored by him to Apostolic purity, his friend, Mr Lyon, sent for the inspection and opinion of those who were best able to judge of it, and from whom it received a high commendation and character. Among others, he presented a copy to the famous Father *Le Courayer*, then in England, who has so completely defended the validity of the English Episcopal Consecrations against the ridiculous falsifications of the Romish Jesuits. He perused Bishop Rattray's work with great attention from point to point, and sent his remarks to Mr Lyon, in a long and most polite letter, with very grateful acknowledgment of

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the valuable present he had made him. His original letter, in French, and in his own hand-writing, is in the possession of him who writes thus. Courayer's critical skill was great, and his candour is well known. He lived and died in the communion of the Church of Rome, but was not blind to her failures and errors.

His general opinion of the work sent to him, he gives in the first paragraph of his letter :—" As the Liturgy in question is a precious monument of antiquity, which, whatever alteration it may have undergone in the course of time, by the changes and additions that have been made to the primitive simplicity of public worship, does, nevertheless, still retain all the essential parts of that office of religion, such as, it is probable, they were drawn up, when men began to give some form to the new worship of Christianity, after abolishing that of the synagogue, we cannot but be obliged to the author for having laboured to re-establish it in its first purity, and for having done it with so much success.

" It appears certain to me that this Liturgy was constantly that of the Church of Jerusalem. Its conformity with the account which St. Cyril gives us of that in his Catechisms, is a demonstrative proof of this ; and we cannot call it in doubt, without looking upon these Catechisms as suppositious ; a sentiment equally false and absurd, if we consult the reasons and authorities which prove the truth of these instructions.

" If, moreover, we compare this Liturgy with the different fragments of it that are to be found in the Fathers of the fourth and fifth ages, it is evident that it was such as we behold it this day, excepting some alterations occasioned by the new disputes that arose in the church, and some new devotions."

As to new devotions which had found their way into the Liturgy, and particularly a devotional address to the blessed Virgin, conceived in very high and extravagant terms, the candidly-ingenuous man very readily accedes to Bishop Rattray's censure and rejection of it, in these words :—" It is

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with abundance of reason that the author has rejected, as an interpolation, what is put in small characters in page 58. There is scarce any thing in the whole Liturgy that bears more visible marks of alteration. The terms, the little connection with the rest, and the omission of this in all the other Liturgies, are so many evident marks of it."

In a like spirit he makes his remarks throughout the work, and thus writes upon the whole :—

"To conclude these remarks, I shall add, that I believe the state into which the author has restored the Liturgy of St. James, is, as it appears to me to be, very near approaching to its original simplicity, and that it were to have been wished they had not varied so far from it in the Communion Service of the English Liturgy; or at least, that they had confined themselves to the changes which were made in the first Liturgy of Edward. Not that I think any of the parts of the particular prayers of these ancient Liturgies are so very essential, that no church can change any thing in them: but it might have been wished that these alterations had been less considerable; and that the too great prejudice against what they call popery, had not made them reject very many ancient things, which they have condemned, for no other reason but because the Church of Rome had retained them.

"This, Sir, is my particular sentiment of the work you have done me the honour to send me: against which I have no sort of objection, and in the composition of which, on the contrary, I cannot but praise the taste, the discernment, and criticism of the author, as well as his zeal to come near to sound antiquity again. I could wish to find the same zeal in all the world."

What here follows, is Bishop Rattray's translation of St. James's Liturgy, reduced, as nearly as possible, to its ancient purity and form; in which was celebrated, according to the usage of Jeruselem, the Eucharistic sacrifice of bread and wine, representative of the body and blood of Christ, and commemorative of His death—the most sublime and heavenly

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worship of Almighty God upon earth. Thus it commences by the benedictory Invocation of the most Holy Trinity,—the Priest saying,

The Love of the Father, the Grace of the Son, and the Communion of the Holy Ghost, be with you all.

People. And with thy spirit.

Priest. Lift up your hearts.

People. We lift them up unto the Lord.

Priest. Let us give thanks unto the Lord.

People. It is meet and right.

Priest. It is very meet, right, and our bounden duty to praise Thee, to sing hymns to Thee, to bless Thee, to worship Thee, to glorify Thee, to give thanks to Thee, the maker of all creatures, visible and invisible, the treasure of eternal good things, the fountain of life and immortality, the God and Governor of the Universe: To whom the heaven and heaven of heavens sing praise, with all their hosts, the sun and moon, and the whole choir of stars, the earth and sea, and all things that are in them, the angels, archangels, thrones, dominions, principalities, authorities, and tremendous powers, the many-eyed cherubim, and the seraphim with six wings, who with twain cover their faces, and with twain their feet, and with twain they fly; crying one to another, with never-ceasing voices, and uninterrupted shouts of praise; singing with a loud voice the triumphal hymn to thine exalted glory, crying aloud, and saying,

Priest and People. Holy, Holy, Holy Lord God of Sabaoth, heaven and earth are full of Thy glory. Hosanna in the highest; blessed be He that cometh in the name of the Lord: Hosanna in the highest.

Priest. Holy art Thou, O eternal King, and the giver of all holiness. Holy is thine only-begotten Son, our Lord Jesus Christ, by whom thou madest the worlds. Holy also is thy Holy Spirit, who searcheth all things, even the depths of Thee, O God. Holy art thou, who rulest over all, Almighty and good God, terrible, yet full of compassion; but especially

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indulgent to the workmanship of thine own hands. For thou didst make man, formed out of the earth, after thine own image, and graciously gavest him the enjoyment of Paradise. And when he lost his happiness by transgressing thy commandment, thou, of thy goodness, didst not despise nor abandon him, but didst discipline him as a merciful Father, recal him by the Law, and train him up by the pedagogy of the prophets. And last of all, thou didst send thine only-begotten Son, our Lord Jesus Christ, into the world, that by his coming he might renew and revive thy image in us: who descended from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, conversed with mankind, and directed his whole dispensation to our salvation.—And when the hour was come, that He, who had no sin, was to suffer a voluntary and life-giving death upon the cross for us sinners, in the same night that he was betrayed, or rather offered up Himself for the life and salvation of the world, taking bread into his holy and immaculate hands, looking up to heaven, and presenting it to Thee, his God and Father, he gave thanks, sanctified and broke it, and gave it to his disciples, saying, Take, eat, This is my body, which is broken and given for you, for the remission of sins.

In like manner, after supper, He took the cup, and having mixed it of wine and water, he gave thanks, sanctified and blessed it, and gave it to his disciples, saying, Drink ye all of this; This is my blood of the New Testament, which is shed and given for you and for many, for the remission of sins, Do this in remembrance of me.

Wherefore, in commemoration of his life-giving passion, salutary cross, death, burial, and resurrection from the dead on the third day, his ascension into heaven, and sitting at the right hand of Thee his God and Father, and His second glorious and terrible advent, when He shall come again with glory to judge the quick and the dead, and shall render to every one according to his works, we sinners offer to Thee, O

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Lord, this tremendous and unbloody sacrifice: beseeching Thee, that Thou wouldest not deal with us after our sins, nor reward us after our iniquities; but, according to thy clemency and ineffable love to mankind, overlooking and blotting out the handwriting that is against us thy servants, wouldest grant us thy heavenly and eternal gifts; for thy people and thy church make their supplications unto Thee.

Have mercy upon us, O Lord God, Almighty Father, have mercy upon us according to thy great mercy, and send down thy Holy Spirit upon us, and upon these Gifts which are here set before thee, that, by his descent upon them, He may make this bread the holy Body of thy Christ, and this cup the precious Blood of thy Christ; that they may be to all who partake of them, for remission of sins, and for life everlasting, for the sanctification of soul and body, for bringing forth the fruit of good works.

We offer to Thee, O Lord, for thy holy Catholic and Apostolic Church throughout the whole world. Do thou now also plentifully furnish her with the rich gifts of thy Holy Spirit.

Remember, O Lord, the holy Bishops in the same, who rightly divide the word of truth.

Remember, O Lord, this our city, and every city and country, with all the faithful that dwell in them; preserve them in peace and safety.

Remember, O Lord, our Christian fathers and brethren that travel by sea or by land, or are in foreign countries, that are in chains or imprisonments, that are in captivity or banishment, in the mines, under torture, or in hard slavery.

Remember, O Lord, those that are sick or diseased, and such as are infested with unclean spirits, and make haste to heal and deliver them.

Remember, O Lord, every Christian soul under affliction or calamity, and who stand in need of thy divine mercy and help. *Remember* also the conversion of those that are in error.

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Remember, O Lord, our fathers and brethren, who labour and minister to us, for thy holy name's sake.

Remember all, O Lord, for good; have mercy upon all, O Lord: be reconciled to us all; settle the flocks of thy people in peace; remove all scandals; make wars to cease: put a stop to the violence of heresies; and grant us thy peace and love, O God, our Saviour, and the Hope of all the ends of the earth.

Remember, O Lord, *to grant us* temperate weather, moderate showers, pleasant dews, and plenty of the fruits of the earth, and *to bless* the whole circle of the year with thy goodness; for the eyes of all hope in thee, and thou givest them food in due season: thou openest thy hand, and fillest every living creature with thy gracious bounty.

Remember, O Lord, all who bring forth fruit, and do good works in thy holy churches, and who are mindful of the poor, the widows, orphans, strangers and indigent persons, and all who desire to be remembered in our prayers.

Vouchsafe, also, O Lord, to remember those, who have this day offered these oblations at thy holy altar, and for whom every one has offered, or has in his thoughts, and those whose names we have lately read before Thee.

Remember, O Lord, according to the multitude of thy mercies and compassions, me thy unworthy and unprofitable servant, and all the Deacons who compass thy holy altar, and grant to them an unblameable life, preserve them unspotted in their ministry, and purchase for them good degrees.

That we may all find mercy and favour, with all thy saints, who, from the beginning of the world, have pleased Thee in their several generations, Patriarchs, Prophets, Apostles, Martyrs, and every just spirit made perfect in the faith of thy Christ.

Deacon. Remember, O Lord our God.

Priest. Remember, O Lord, the God of spirits and of all flesh, those [orthodox] whom we have remembered, and those also whom we have not remembered, from righteous Abel even

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unto this day. Do thou give them rest in the region of the living, in the delights of Paradise, in the bosoms of our holy fathers, Abraham, Isaac, and Jacob, whence sorrow, grief, and lamentation are banished away, where the light of thy countenance visits and shines continually;

And dispose the end of our lives, O Lord, in peace, that they may be Christian, well pleasing to Thee, and free from sin: gathering us under the feet of thine elect; when thou wilt, and as thou wilt, only without shame or offence; through thine only-begotten Son, our Lord, and God, and Saviour Jesus Christ; for He alone appeared without sin upon the earth, with whom thou art blessed and glorified, together with thy Holy Spirit, now and ever, world without end.

People. Amen.

Priest. Peace be with you all.

People. And with thy spirit.

Deacon. Let us again and again, and for ever pray to the Lord in peace.

Let us pray for the Gifts which are offered to the Lord God; that the Lord our God, receiving them upon his heavenly altar for a sweet-smelling savour, would send down upon us the divine grace, and the gift of His Holy Spirit.

Let us pray for the peace and tranquillity of the whole world, and of the holy churches of God.

Let us pray for those who have offered these gifts, and for whom every one has offered, or has in his thoughts; and for all the people that stand about the altar; for the remission of our sins, and the propitiation of our souls.

Let us pray for every soul that is in affliction or calamity, and stands in need of the mercy and help of God; and for the conversion of those that are in error; for health to the sick; for deliverance to the captives; and for rest to our fathers and brethren who have gone before us. Let us all earnestly say, Lord have mercy.

People. Lord have mercy.

Priest. Vouchsafe us, O Lord, thou lover of men, with

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freedom, without condemnation, and with a pure heart, to call upon Thee, the holy God who art in the heavens, as our Father, and say,

Our Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses; as we forgive them that trespass against us. And lead us not into temptation: but deliver us from evil. Amen.

Priest. Peace be with you all.

People. And with thy spirit.

Deacon. Let us bow down our heads unto the Lord.

People. To Thee, O Lord.

Priest. We thy servants, O Lord, bow down our necks to Thee, before thy holy altar, in expectation of thy rich mercies. Send down upon us, O Lord, thine abundant grace and benediction; and sanctify our souls and bodies, that we may be made worthy to be communicants and partakers of thy holy mysteries, for the remission of our sins, and for life everlasting. For to Thee, our God, belong adoration and glory, and to thy only-begotten Son and Holy Spirit, now and for ever.

People. Amen.

Priest. Grace be with you all.

People. And with thy spirit.

Deacon. Let us attend in the fear of God.

Priest. Holy things for holy persons.

People. There is one holy, one Lord Jesus Christ, to the glory of God the Father, to whom be glory for ever.

Then shall the officiating Priest receive the Eucharist in both kinds himself: and afterwards proceed to deliver the same unto the People.

At the giving the bread to every one was said,

Priest. The Body of Christ.

Resp. Amen.

And at giving the cup:

Priest. The Blood of Christ.

Resp. Amen.

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The 34th Psalm was sung during distribution.

After all have communicated, the Deacon shall say:

Let us give thanks to our God, that he hath vouchsafed to make us partakers of the Body and Blood of Christ, for the remission of sins, and for life everlasting. And let us pray unto him, that he would keep us unblameable, as He is good, and a lover of men.

Priest. O God, who, of thy great and inexpressible love to man, dost condescend to the weakness of thy servants; we give thanks to Thee, that thou hast vouchsafed to make us partakers of this heavenly table. Let not the receiving of thy unspotted mysteries be to the condemnation of us sinners, but keep us, good God, in the sanctification of thy Holy Spirit; that, being made holy, we may obtain a part and inheritance with all thy saints, who have pleased Thee from the beginning of the world; through the mercies of thy only begotten Son, our Lord and God, and Saviour Jesus Christ, with whom, and thy Holy Spirit, thou art blessed, now and for ever, world without end. *Amen.*

Deacon. Let us bow down our heads unto the Lord.

Priest. O God, great and wonderful, look upon thy servants, who bow down their necks unto Thee; stretch forth thy powerful hand, full of blessings, and bless thy people. Preserve thine inheritance, that we may continually glorify Thee, for ever, the only living and true God; for to Thee, O Father, belong glory, honour, adoration, and thanksgiving, and to thy Son, and Holy Spirit, now and ever. *Amen.*

Deacon. Depart in peace.

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As frequent reference is made in the preceding pages to the Communion Office contained in the first Prayer-Book of Edward VIth; and, as several readers may not have an opportunity of consulting it, the prayer of consecration is here inserted from that venerable Liturgy.

O God, heavenly Father, which of thy tender mercie, diddeste geve thine only Sonne Jesu Christe, to suffer deathe upon the cross for our redempcion, who made there (by his one oblacione once offered) a full, perfect, and sufficiente sacrifice, oblacion, and satisfaccion for the sinnes of the whole worlde, and did institute, and in his holy Ghospell commaunde us to celebrate a perpetuall memorye of that his precious deathe, untill his comming agayne: Heare us, (O merciful Father) we beseche: and with thy holy Spirite and worde vouchsafe to blesse and sanctifie these thy gyftes and creatures of breade and wyne, that they may be unto us the Bodye and Bloude of thy moste derely beloved Sonne Jesus Christe. Who in the same nyghte that he was betrayed, took breade, * and when he had blessed and geven thankes, he break it, and gave it to his disciples, saying; Take, eate, this is my Bodye which is geven for you: do this in remembrance of me.

Likewyse after supper he toke the cuppe, † and when he had geven thankes, he gave it to them, saying: drinke ye all of this, for this is my Bloude of the newe Testament, whiche is shed for you and for many, for remission of sinnes: do this as oft as you shall drinke it, in remembrance of me.

These wordes before rehearsed, are to be sayed, turning still

* Here the Prieste must take the breade into his handes.
† Here the Prieste shall take the cuppe into his hande.

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to the altar, without any elevacione, or shewing the sacrament to the people.

Wherefore, O Lorde, and heavenly Father, accordyng to the Institucion of thy derely beloved Sonne our Savioure Jesu Christe, we thy humble servantes doe celebrate, and make here before thy divine Majestie, with these thy holy giftes, the memorialle which thy Sonne hath willed us to make: having in remembrance his blessed passion, mightie resurreccion, and glorious ascension, renderynge unto thee moste heartye thankes, for the innumerable benefits procured unto us by the same, entyerly desyringe thy fatherly goodness, mercifully to accepte thys our sacrifice of praise and thankesgeving: most humblye beseching thee to graunte, that by the merites and deathe of thy Sonne Jesus Christ, and through faith in his bloude, wee and all thy whole church, may obteigne remission of our sinnes, and al other benefits of his passion. And here wee offre and present unto thee, O Lord, ourselves, oure soules, and bodyes, to bee a reasonable, holy, and lively sacrifice unto thee: humbly besechyng thee, that whosoever shall be partakers of this holy communion, maye worthely receive the moste precious Body and Bloode of thy Sonne Jesus Christe: and bee fulfilled with thy grace and heavenly benediction, and made one bodye with thy Sonne Jesu Christe, that he maye dwell in them, and they in hym. And although we be unworthy (through our manifold synnes) to offre unto thee any sacrifice; yet we beseche thee to accepte this our bounden duetie and service, and commaunde these our prayers and supplicacions, by the ministerye of thy holy Angels, to be brought up into thy holy Tabernacle before the syght of thy divine majestie: not waying our merites, but pardoning our offences, through Christe our Lorde, by whom, and with whom, in the unitie of the holy Ghost, all honoure and glorie be unto thee, O Father almightie, world without ende. Amen."

The corresponding part (which indeed is the vital, the most essential part of all) in the Office for Scotland, sent to it from

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England in the reign of the Royal Martyr, is a plain copy from the first reformed Liturgy of England—the three parts of the consecration being the same, and in the same order. They both derive from the same original fountain, the Eucharistic office of the Universal Church, truly Catholic, and in this point perfectly harmonious, before the Roman branch made an alteration in the manner and form of the celebration.

The solemn service, with prayers and praise appendant to it, commemorative of the death of Christ, and supplicatory of all its immense benefits, was in all the ancient Liturgies accomplished by, 1. The rehearsal of the words of institution; 2. The oblation of the bread and cup, so separated to represent the body and blood of Christ; and, 3. The invocation of the Holy Ghost to sanctify them, which ever concluded and consummated the consecration. Thus placed, the prayer tended to preclude the most distant idea of transubstantiation, and fix the mind, in its act of faith, upon our Saviour's words—"It is the Spirit that quickeneth," or giveth life and virtue to the symbols; rendering them, although bread and wine in substance, the body and blood of Christ in spirit and power, for remission of sins, increase of grace, and pledge of eternal glory.

Agreeably to this, (the order of all the ancient liturgies) in the Office for Scotland, as now used, the Invocation is removed from the beginning to its place in the end of the consecration prayer; where it stands as an insuperable bar against the misconstruction of our Saviour's words by the Church of Rome: a guard against transubstantiation on the one hand, and the opinion of a bare empty figure on the other.

It may be striking to some, and tend to excite a little suspicion, that the words *unto us*, which are retained in the English form, are omitted in the Scotch, and the words left absolute as our Saviour uttered them, without any limitation, or defining of the manner or extent of them. But, upon due consideration it will appear, that this was judiciously done, to guard the more against the doctrine of the Church of Rome.

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When that Church, the declension of which from the primitive standard we lament, attached to our Lord's words, which she maintained to be the sole consecration, the astonishing change into his natural substance, the ancient Invocation of the Holy Ghost, which followed these words, and universally prevailed, was stumbling in the way of that doctrine. She therefore removed the Invocation to a previous situation, and by her words, "that the oblation may be *unto us* the body and blood," [*ut* NOBIS *corpus et sanguis fiat dilectissimi Filii tui*] would enervate their force with regard to the sanctification of the bread and cup, and apply them to the communicants only, that they may be well disposed receivers. Whereas by dropping these superadded words in the Canon of the Mass, the Invocation bears fully upon the bread and cup; shewing, according to Scripture and antiquity, that the change is not in the substance, but in the qualities, whereby they become the bread of life, and the cup of salvation.

The following are the exact words, as they are used in Scotland:

All glory be to thee, Almighty God, our heavenly Father, for that thou of thy tender mercy didst give thine only Son Jesus Christ, to suffer death upon the cross for our redemption! who, by his own oblation of himself once offered, made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy gospel command us to continue a perpetual memorial of that his precious death and sacrifice until his coming again. For, in the night that he was betrayed, he took bread:* and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, This is my Body, which is given for you: Do this in remembrance of me. Likewise after supper, he took the cup: and when he had given thanks, he gave it to them, saying, Drink ye all of this, for This is my Blood, of the

* The manual Rites are exactly according to the English Office; which, at the last Review in England, were manifestly taken from the Prayer Book of Scotland.

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new Testament, which is shed for you, and for many, for the remission of sins: Do this as oft as ye shall drink it, in remembrance of me.

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly-beloved Son, our Saviour Jesus Christ, we thy humble servants do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto Thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension, rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same. And we most humbly beseech Thee, O merciful Father, to hear us, and of thy Almighty goodness, vouchsafe to bless and sanctify, with thy word and Holy Spirit, these thy gifts and creatures of bread and wine, that they may become the body and blood of thy most dearly beloved Son. And we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole church, may obtain remission of our sins, and all other benefits of his passion. And here we humbly offer and present unto Thee, O Lord, ourselves, our souls, and bodies, to be a reasonable, holy, and lively sacrifice unto thee; beseeching thee, that whosoever shall be partakers of this holy communion, may worthily receive the most precious body and blood of thy Son Jesus Christ, and be filled with thy grace and heavenly benediction, and made one body with Him, that He may dwell in them, and they in Him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord: by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. *Amen.*

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